

ONE HUNDRED FOURTH

Semi-Annual Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
October 6, 7, 8, 1933

With Report of Discourses



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Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

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One Hundred and Fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 6, 7, and 8, 1933.

President Heber J. Grant was present and presided at each of the sessions of the Conference.

The proceedings of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and J. Reuben Clark, Jr.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, Stephen L. Richards,¹ Melvin J. Ballard,² Charles A. Callis.³

Of the First Council of Seventy: J. Golden Kimball, Rulon S. Wells,⁴ Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, and John H. Taylor.⁵

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

President of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

¹Richard R. Lyman was absent because of illness.

²John A. Widtsoe was absent in Europe.

³Joseph F. Merrill was absent, presiding over the European Mission.

⁴Charles A. Callis was sustained at this Conference as a member of the Council of the Twelve Apostles, to fill the vacancy caused by the death of James E. Talmage.

⁵Charles H. Hart absent on account of illness.

John H. Taylor was sustained at this Conference as a member of the First Council of Seventy, to fill the vacancy caused by the death of Brigham H. Roberts.

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; Alonzo A. Hinckley, California; William R. Sloan, Northwestern States; John V. Bluth, Canada; Antoine R. Ivins, Mexican; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The large auditorium and galleries of the great Tabernacle were well filled when the time for opening the Conference arrived.

The first session commenced promptly at 10 o'clock, Friday morning, October 6, 1933, with President Heber J. Grant presiding.

The congregation sang the hymn, "Come, come, ye Saints."

Elder Wilford A. Beesley, President of the Salt Lake Stake, offered the invocation.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, who, by the unanimous vote of the assembly were sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

David O. McKay

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

The Counselors in the First Presidency, and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball
Rulon S. Wells
Charles H. Hart

Levi Edgar Young
Antoine R. Ivins
Samuel O. Bennion

John H. Taylor

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant
Anthony W. Ivins
J. Reuben Clark, Jr.
Willard Young
Rudger Clawson
Joseph F. Merrill

Joseph Fielding Smith
David O. McKay
Stephen L. Richards
Richard R. Lyman
John A. Widtsoe
Adam S. Bennion

Arthur Winter, Secretary and Treasurer

AUDITING COMMITTEE

Henry H. Rolapp

Orval W. Adams

John W. Hart

TABERNACLE CHOIR

David A. Smith, President
B. Cecil Gates, Asst. Conductor

Anthony C. Lund, Conductor

ORGANISTS

Edward P. Kimball
Frank W. Asper

Alexander Schreiner
Wade N. Stephens

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Superintendent
 George D. Pyper, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Superintendent
 Melvin J. Ballard, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, 1st Asst. Superintendent
 Edna Harker Thomas, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

The hymn, "Come, come, ye Saints," the great pioneer song with the many memories it brings to me every time I hear it, has changed my program today.

The first thing I am going to read will be from section 136 of the Doctrine and Covenants. This is "the word and will of the Lord" given to President Brigham Young:

"And if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest.

"Seek ye; and keep all your pledges one with another and covet not that which is thy brother's."

AVOID COVETOUSNESS

I cannot think of anything that appeals to me as being the mind and

the will of the Lord stronger than the last words that I have read, namely: "Covet not that which is thy brother's."

I want to impress upon the minds of the Latter-day Saints not to covet that which belongs to any public institution, or that which belongs to any city, or county, or the government of the United States. Unless I have been misinformed, many people have said, speaking of the distribution by the government of supplies to the people: "Well, others are getting some, why should not I get some of it."

FORTY-FIVE YEARS AGO AND NOW

I believe that there is a growing disposition among the people to try to get something from the government of the United States with little hope of ever paying it back. I think this is all wrong. I believe that there is not that same moral sense among the people today that there was forty-five years ago. Forty-five years ago I was associated in business with my brother and my cousin-in-law, and the first year we sold a hundred and twenty thousand dollars worth of goods, and ninety thousand dollars worth of those goods were sold on time to the farmers. We borrowed the money to carry these debts, and we netted \$100.50 for every one hundred dollars we had trusted the farmers. The loss was only \$300 and the interest received paid this, and fifty cents per hundred more.

I am connected with that same company now, and it is known as the Consolidated Wagon and Machine Company. During the past few years we have had to charge off over one million dollars of loss on farmers' paper. I do not attribute all of this to a lack of honesty, but there are a great many people who are not honest today.

I remember very distinctly that while I was in Europe J. M. Studebaker visited Salt Lake and was interviewed. He was the last of that quartette of wonderful men, the Studebaker brothers, who made buggies and wagons. He said that the only State or Territory in the union of the United States where they had sold wagons and buggies on time for ten long years, and where every wagon and buggy was paid for in full, was in Utah. That was a marvelous compliment to the people of Utah.

SHOULD KEEP PLEDGES

Remember that it is the mind and will of the Lord that we keep our pledges.

"Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham and of Isaac and of Jacob.

"I am he who led the children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.

"Cease to contend one with another; cease to speak evil one of another."

FAULT FINDING DENOUNCED

A growing evil among our people is to criticise and find fault. I think there is no hymn in the hymn book that I prize more highly—and

it was the first one that I learned by heart—than “Should you feel inclined to censure”:

“Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame,
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly;
Hastiness to trouble tends.
Those of whom we thought unkindly,
Oft become our warmest friends.”

Learn it by heart. You will find it on page 66 of our old hymn book. You cannot forget the page—the 6th of April and the 6th of October make 66—so when you go home don't say you cannot remember it, because you cannot forget that number if you try. Learn it by heart and put it into your lives, and it will be valuable to you.

“Cease drunkenness; and let your words tend to edifying one another.”

DANGER IN REPEAL

Let me promise you right here and now that if you vote for the repeal of the Eighteenth Amendment, there will be a great many more professing Latter-day Saints who will be drunkards than there have been while the Eighteenth Amendment has been in force.

By the way, I received a postal card—the man who sent it did not have the courage to sign his name—asking me not to talk on the Word of Wisdom at this conference. I request each and every Latter-day Saint within the sound of my voice to read what I said about the Word of Wisdom just six months ago. Every word that I said I meant, and among other things I said I hoped and prayed that we as a people would not vote for the repeal of the Eighteenth Amendment. Really, I was almost tempted this morning to read my whole sermon over again, and let it go at that, I think I shall have it printed—in fact I will have it printed, and anyone of you who wants a copy, or a half dozen copies of it, can write and get them.

“If thou borrowest of thy neighbor—” Let me add, or anybody else—“thou shalt restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.”

AVOID BANKRUPTCY

That is one of the finest verses that was ever written, and please

remember that this I am reading is "the word and the will of the Lord." In other words, do not take the bankruptcy act unless somebody knocks you down. All of my dear friends, many years ago when I was ruined in their judgment beyond the peradventure of a doubt, and there was no possibility, as far as they were able to see, of my ever being able to pay my debts, begged me to take the bankruptcy act. I said: "Not if I live a hundred and ten years. I will go on paying." And in the providences of the Lord I paid all of my debts.

Now, I am not condemning those who have to take the bankruptcy act; but I know of men whom I have begged and pleaded with to not take the bankruptcy act, who, if they had only had the nerve, the faith, and the willingness to work, would have come out all right. One man took the bankruptcy act and left me carrying his obligation as I recall of \$12,700, with \$9,000 security, or a loss of \$3,700. But eventually I made a profit of several thousand more than \$3,700 by assuming the debt and carrying the securities for a few years.

REVELATIONS FROM THE LORD

"If thou shalt find that which thy neighbor has lost, thou shalt make diligent search till thou shalt deliver it to him again.

"Thou shalt be diligent in preserving what thou hast,"—in other words, do not be wasteful—"that thou mayest be a wise steward; for it is the free gift of the Lord thy God, and thou art his steward."

I commend to you that you read all of that section. I have read only verses 19 to 27, I will read one more verse:

"If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving."

One of the great testimonies to me of the divinity of the work in which you and I are engaged is the revelations that were given before the Church was organized, and that are recorded in the Doctrine and Covenants. I commend that you read all of the very first section of the Doctrine and Covenants. It is a very wonderful section indeed. I have decided to read a few verses of it:

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people."

* * * *

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

REVELATION TO PROPHET'S FATHER

Section 4 of the Doctrine and Covenants is a revelation given to the father of the Prophet Joseph Smith, in February, 1829, a year before the Church was organized:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God; see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you."

"WHITE ALREADY TO HARVEST"

Many of these revelations given before the Church was organized announced that the field was white already to harvest.

When I stop to think that Wilford Woodruff baptized some eighteen hundred people in less than a year in Herefordshire, England, and that Orson Pratt baptized several thousand people in his missionary work, I realize that the field was indeed ready to harvest.

We have had as high as twenty-three hundred missionaries out in the field for one year, and they did not accomplish as much as Wilford Woodruff accomplished in one year. His labors were simply marvelous to me. The field was "white, ready to harvest."

Today is a day of gleanings.

"THOU SHALT NOT BE IDLE"

I read now from section 42, 42nd to 46th verses:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

I heard of a case of a man and his wife and their boy calling on the governor of the state who had a job for the boy. I believe that the amount he was to receive was thirty dollars a month. The man and the woman said: "Our boy shall not work for thirty dollars a month. We will beg first; we will steal first." I hope that this story has been exaggerated. Thirty dollars a month when I was a child would have been a fortune. I am sure that my dear departed mother took care of herself and me on one-half of that amount. We did not have any butter on our bread, however. We did not sit up nights and have a fire burning, because we could not afford it. We went to bed very early. Why? Because we had plenty of bed clothes.

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

"And the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live, they shall live unto me.

"Thou shalt live together in love, inasmuch that thou shalt weep for the loss

of them that die, and more especially for those that have not a hope of a glorious resurrection.

"And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them."

I now read from section 88, verses 124 and 125:

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace."

I now read from section 58, verses 26 to 29:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward."

"MIND AND WILL" OF GOD

I have heard any number of Latter-day Saints say, "Why, the Word of Wisdom is not a commandment." What does the Word of Wisdom say? That it is the mind and the will of the Lord. And why was it given? "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," and a more damnable and evil design was never in the heart of any man than the advertisements that we see on the billboards showing a beautiful woman with an engagement or wedding ring, the smoke of the cigarette making the ring.

What is the purpose of these advertisements? To get money by selling cigarettes to destroy the mind and the body and the intelligence of boys and girls. I get hot in the collar, as the saying is, every time I think of the millions upon millions, and the billions upon billions, of cigarettes that are consumed.

A SOLUTION OF THE PROBLEM

Do you want to know how to obtain temporal salvation? Not only the Latter-day Saints, but all the world would have the solution of that problem if there were no tea, coffee, liquor nor tobacco used in the world. Peace, prosperity, and happiness would come to the entire world.

I now read from section 130:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

I know of no one of our general authorities who has studied more or was better posted—I know of no one of them who has been a greater

promulgator of the Gospel of Jesus Christ, than were the two men who were with us six months ago—James E. Talmage, and Brigham H. Roberts—who have since passed away. They will go on progressing beyond the grave and using that marvelous store of knowledge and information that they had gained. We miss them, the whole Church will miss them.

BLESSINGS PROMISED

"There is a law, irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated."

Spiritual and temporal salvation, with the destroying angel passing us by will come from observing the Word of Wisdom. It would solve all the problems of the Latter-day Saints, and of the nation, and of the world, if it were obeyed. Notwithstanding the fact that this anonymous Latter-day Saint asked me not to say anything about the Word of Wisdom, as I said before, you can read nearly an hour's sermon about it if you will read my sermon preached in this tabernacle six months ago.

May the Lord bless and inspire all who shall speak during the conference. May we grow in the light and knowledge of the Gospel of Jesus Christ. May each and every one of us who has a testimony of the divinity of the work in which we are engaged so live it in honesty in the daily affairs of life, so live it in energy and not in idleness, and so live it that those seeing our good deeds may be led to investigate the Gospel and receive that sweet and wonderful testimony that gives us a knowledge of the divinity of the mission and the Godliness of the mission of Jesus Christ our Savior and our Redeemer, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

Sister Mirl Lindsay rendered a solo, "The eternity of love."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Brethren and sisters, I stand before you in the depths of humility. I did not receive an inkling that my name would be presented this morning, and I feel one of the weakest of God's creatures.

The first miraculous manifestation I received when I was a youth was through President Heber J. Grant when he delivered a sermon in Coalville in the Summit Stake of Zion. The President, whom I dearly love, has always made a profound impression upon me in my life. I love all of the General Authorities of the Church. I know that they are men of God. I know, too, as sure as I stand here that Jesus is the Christ, the Son of the living God. I know by the same power that Joseph Smith is a prophet of God. I am in absolute harmony with all that the General Authorities of the Church have done.

Brethren and sisters, I desire to spend my time in your service.

God help me to always be faithful and humble, and to always love his people and his work, I humbly pray in the name of Jesus Christ. Amen.

ELDER DAVID O. McKAY

Of the Council of the Twelve Apostles

My brethren and sisters, I wish first to express my delight in the choice that has been made to fill the vacancies in the Council of the Twelve and in the First Council of the Seventy, as presented here this morning by President Grant. I have known President Callis and President John H. Taylor for many years. I have labored with Brother Callis in the mission field, have had his confidence, and know him to be a man of God, one who will give his life if necessary for the truth.

I have been closely associated with Brother Taylor in the Missionary Home. I know his integrity to the truth. I know his reliability and soundness. I know he comprehends as few men comprehend the needs of missionaries. It is highly fitting for him to be called into the First Council of the Seventy, the special mission of which is to direct the missionary work of the Church and to instruct the Seventies of the Church as missionaries. I congratulate the Church upon these appointments. I know Sister Callis and Sister Taylor, and know them to be wise women, worthy to share the great honor that has come to their husbands. They are faithful and true and capable. God bless these brethren and sisters in the great responsibility that has come to them.

THE WORTH OF THE INDIVIDUAL

"Remember the worth of souls." This divine admonition suggests the topic about which I desire to speak; namely, *The Worth of the Individual*.

If, as it has been said, the babe "is the center of the universe," then man is the center of all social activity. "Man is the jewel of God, who has created this material world to keep His treasure in." This is just another way of saying that the earth was created for man and not man for the earth.

I am one of those who believe that all institutions and organizations exist primarily for the purpose of securing to the individual his rights, his happiness and proper development of his character. As soon as organizations fail to accomplish this purpose their usefulness ceases. "So act," says Kant, "as to treat humanity, whether in your own person or that of another, in every case as an end, never as a means only."

In all ages of the world men have been prone to ignore the personality of others, to disregard men's rights by closing against them the opportunity to develop. The worth of man is a good measuring rod by which we may judge of the rightfulness or wrongfulness of a policy or principle whether in government, in business or social affairs.

THE ARISTOCRACY OF BRUTE FORCE

Taking a long glance at the world's history with its confused mass

of tangled events, we can glimpse an ever-increasing group momentum in favor of the rights of the individual. There was a time even since history began, when men were ruled by the aristocracy of brute force. Under this condition developed such group powers as the Huns, who ruled at one time all peoples between the Caspian and the Chinese borders. Under this power the masses were but serfs. Indeed all conquered groups were compelled to pay tribute to the conquerors. Those who refused were either subdued or exterminated. At one time, for example, the entire region between the Black Sea and the Mediterranean was laid waste. A good illustration of "man's inhumanity to man."

THE ARISTOCRACY OF BIRTH

Centuries passed and we find the world governed principally by the *aristocracy of birth*. This ruling power was climaxed in the declaration of the weak king, James the Sixth of Scotland, who became James the First of England, and who made the declaration that kings rule by divine right. Under this regime also, the individual who represents the masses was but a vassal whose principal right to existence in the mind of the ruling class was to pay tribute. For eleven years, Charles the First, son of James the First, contrary to the spirit and express declaration of the Magna Charta, ruled without a parliament. His tyrannical usurpation of power and his refusal to recognize the rights of his subjects proved his undoing.

THE ARISTOCRACY OF WEALTH

However, the aristocracy of birth has crumbled. Thrones of Emperors and Kings are today unoccupied. Titles may be bought for the fourth of a common fortune, or for the wealth of an actress. In the meantime there has arisen in the world another centralized power which may be called the aristocracy of wealth, in which success and influence seem in proportion to the amount a man possesses. Under that regime big business seems more concerned about raising the value of things than in raising the standard of living. Men are used to make money instead of money being used to make men. Of course, man is the ultimate means of wealth, but this personal power should not be exploited by any man or force advantageously situated.

We are living in an age of changing opinions, of swiftly shifting human relations. Man's wisdom seems baffled. In all our readjustments, plans and policies we cannot do better than keep in mind the divine admonition that the worth of souls is great in the sight of God.

THE END OF ALL SOCIAL DEVELOPMENTS

There has been no little discussion as to whether the individual or society is the great end of all social developments. "From the Christian point of view there needs be no hesitancy in the answer so far as man is concerned. The saved individual is the supreme end of the Divine Will."

Jesus always sought the welfare of the individual, and individuals grouped and laboring for the mutual welfare of the whole in conformity with the principles of the Gospel constitute the Kingdom of God. Many of the choicest truths of the Gospel were given in conversations with individuals. It was while Jesus talked with Nicodemus that He gave us the message relative to baptism and being born again. From the conversation with the woman of Samaria we have disclosed the truth that they who worship God must worship in spirit and in truth. From that with Mary and Martha we get the divine declaration, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

Jesus' regard for personality was supreme. When the Pharisees dragged into his presence the woman taken in adultery, Christ saw through the soul that had been stained with sin the personality that still contained the spark of hope, which He kindled into a light that warmed and guided a personality back to confidence and perhaps to righteousness.

THE PRESENT POLITICAL AND ECONOMIC SITUATION

I said that we are living in an age of shifting uncertainties. Recently I saw an expressive cartoon which depicted an engine on an old railroad track, from which a train loaded with people was being pulled in another direction by a tractor which had left the rails and started out over an unbeaten track. The President of the United States was the engineer. It is expressive of our political and economic situation today. Some of us may not know just where we are going, but we are trusting our leader.

To policies and legislation now proposed for the purpose of lifting the country out of the quagmire of depression, let us in the spirit of tolerance apply the test of *The Worth of Souls*. Two of these policies are The National Recovery Act, and Prohibition.

THE NATIONAL RECOVERY ACT

Of this one thing we are certain, that the dominating spirit of the movement expressed in the blue emblem of the National Recovery Act has as its impelling motive the good of the individual. It is reaching out to alleviate suffering and to make brighter the life of every unfortunate. Vast sums of money are being appropriated to make better the condition of every citizen in the United States. That motive is sound. It conforms to the measuring rod of the individual and, therefore, deserves the hearty support of every loyal American.

DEBASING TO MANHOOD

I wish I could say as much of the Anti-Prohibition movement. Many who are favoring the repeal of the 18th Amendment sincerely believe repeal of sumptuary laws will foster greater temperance. Others, however, lay much stress upon the fact that if our prohibition laws are

repealed we shall have more revenue. In this latter case *money* seems to take precedence over manhood. I have no objection to any effort, indeed, I favor every means to turn into the natural channels of government wealth which has heretofore been flowing to bootleggers and other lawbreakers. But while that is commendable I cannot lose sight of the fact that traffic in alcoholic drinks and the indulgence in intoxicating liquors are debasing to manhood. That which does not contribute to the need, to the comfort, to the happiness of the individuals should be banished from society at whatever monetary expenditure. "Abstinence from the use of alcohol or drugs and purity in the sex relations are fundamental determinants of our efficiency, whether mental, moral, or physical." If the majority of the thinking men and women in the United States agree that prohibition is not the best way to handle this evil, then mark what I say, some method of control must be devised and assumed not only by the States but by the Federal Government or the Cause of Temperance will be set back twenty-five years. It is my personal opinion that traffic in intoxicating liquor should be placed in the same category as traffic in morphine and other drugs and opiates.

SPECIAL MEANING TO LATTER-DAY SAINTS

To the members of the Church of Jesus Christ of Latter-day Saints the worth of the individual has special meaning. Quorums, auxiliaries, wards, stakes, even the Church itself, are all organized to further the welfare of man. All are but means to an end, and that end the happiness and eternal welfare of every child of God.

With wards, quorums, organizations and auxiliaries in mind, I wish to suggest again three major means of winning souls to Christ.

These three conditions are:

1. Enrollment of every individual.
2. Personal contact.
3. Group service.

These three plans or conditions are already operating in the Church, but unless they function they will be ineffective in accomplishing the purposes for which they have been established. They will be like a sugar factory in which the wheels are silent and rusty.

The first duty of each of these organizations is to *enroll every individual who belongs to it*, not only enroll but know the conditions under which each person lives.

The second condition is *personal contact*. To make this possible and effective there has been organized in every ward in the Church a Correlation Committee, made up of the heads of quorums and organizations which combined comprehend every man, woman, and child in the ward. The third is service. It is not enough to know, and it isn't sufficient to visit, for no person can become fairly enthused with the principles and doctrines of the Gospel unless he lives them. "If ye will do the will, ye shall know," is a fundamental law of spiritual growth.

There are 3,512 quorums in the Church in which are enrolled 150,700 men and boys. There are 101,876 officers and teachers in the

auxiliary organizations. If each of these members of quorums and lady officers and teachers (212,500) were to influence for better living one individual and should "labor all his days * * * and bring save it be but one soul unto me, how great shall be his joy with him in the Kingdom of my Father." "And now," continues the revelation, "if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

PERSONALITY SACRED

I appeal to all members of the Church and particularly to presidents of quorums and to officers of all auxiliaries to put forth a unified effort to make sweeter and better the lives of men. Only in such effort can the high ideal for which the Church was organized be realized. Let us prove to the world and particularly to those who are suspicious of us that we consider personality sacred and not a thing to be exploited for gain.

DUTY OF INDIVIDUAL TO SOCIETY

While emphasizing the worth of the individual, I wish to say that the individual in turn owes a duty to society. The world today perhaps as never before is demanding that the employer consider his employee not merely as a part of a machine to make money, but as a living, sensitive being entitled to justice and right. It is equally obligatory upon the employee to recognize the employer as one who has equal privileges. It is the duty of the citizen to take this same attitude toward the leaders of his government, and the duty of the churchman to recognize the rights of those appointed to preside.

This is a time in which we should renew and rekindle the faith of our fathers. On every hand "we see social unrest; unloving and unlovely men, greed, selfishness, political corruption. We see people indifferent, pleasure seeking, ignorant, far from following a life of service. Plans fail and success seems an Utopian dream. The materialistic philosophy of life which so largely controls our thinking today has nearly succeeded in convincing the world that a man's life does consist in the abundance of things which he possesses."

THE ARISTOCRACY OF CHARACTER

It is time for the world to try Christ's teachings. The Church of Christ is so completely organized and so constituted to inspire its members that we may confidently look forward to the day when all individuals will have a fair chance for the joy of living, when men will be measured by what they are and not merely by what they possess, and when an aristocracy of *character* will govern in organized society.

"Then let us pray that come it may,
As come it will for a' that,
That man to man the world o'er
Shall brothers be for a' that,"

Carlyle answered the old question, "What is the chief end of man?" by saying:

"To glorify God and enjoy him forever."

And the Prophet Joseph brought to light the great truth that God's work and glory is "to bring to pass the immortality and eternal life of man."

May the Lord continually inspire us to aid in this divine consummation. I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The Columbia Broadcasting Company has been very good to us. They have given us, free of charge, a national broadcast for our choir. If we had to pay for it this broadcast would cost us tens of thousands of dollars every month, if not every week. Not only have they given us free for this purpose a half hour each week, but some months ago they requested that we increase our broadcast from a half hour to an hour.

They have now asked permission to shut us off the air, so far as this meeting is concerned, fifteen minutes from now. Therefore, the last five or ten minutes of Brother Ballard's remarks will be heard by this audience only. We dislike to deprive those who are listening to the radio broadcast of the privilege of hearing the last part of Brother Ballard's remarks, but if they wish to read his remarks they can do so in the newspaper or in the Conference Pamphlet, as they will be published.

We feel that we owe the Columbia Broadcasting Company this courtesy, otherwise a great many people as far distant as the Hawaiian Islands would be deprived of the opportunity of listening to the report of the baseball game.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

It is a great joy, my brethren and sisters, to meet with you again in one of the great conferences of the Church, and how my heart has rejoiced in the spirit of this meeting.

With Brother McKay, I rejoice in the selection of those splendid, devoted, faithful men who have been called into the service. Our hearts are made sad at the loss of such giants as Brother Talmage and Brother Roberts, but their works will live after them. But I am as sure that the Lord will raise up men to carry on this work as I am that I live. I have no fear about it.

PROPHECY OF JOEL QUOTED

One hundred and ten years ago last month, three years after the prophet had received his first vision in the sacred grove, while praying concerning the future of his work, anxious to have a forgiveness of his sins and to know his standing before the Lord, he received a visit from

a prophet of this American hemisphere who announced that he was Moroni, who had kept the records of his fathers sacredly guarded for hundreds of years, and that these records were about to come forth, and that a new and marvelous work was about to begin. Among other things he quoted the second chapter of Joel, twenty-eighth to the last verse. The angel said that this was not yet fulfilled, but soon would be. I shall read a part of what Moroni quoted:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit.

"And I will show wonders in the heavens and in the earth."

One hundred and ten years ago Moroni declared that the day was at hand when that prediction of old was about to be fulfilled.

ONE HUNDRED YEARS AGO

As I stood in the World's Fair a few days ago, A Century of Progress, in Chicago, witnessing the marvelous growth that has occurred in the hundred years that have just passed, I could not help but think of this prophecy of Joel. In the hall of transportation and communication I saw what was the condition of the world one hundred years ago, so far as their means of communication or travel was concerned, and it had made almost no progress since the days of ancient Egypt. During all these centuries of time men were traveling as they did one hundred years ago. Their means of travel was the canal boat, the ox-cart, the horse and wagon. Their tools were largely the shovels, the scythes, axes, and the flails. It took from May to November, one hundred years ago, to send a letter from one coast to the other, and the cost was five dollars. Dirt roads were the only highways. Newspapers were made on hand presses, and only two hundred copies an hour.

THE EIGHTEENTH CENTURY

Then the eighteenth century came, the new day that the Lord declared 110 years ago was about to dawn, burst on the world, and what marvels have been wrought! Wonders in the heavens, and wonders upon the earth, even as Joel declared. In 1829 came the locomotive; in 1832 the telegraph; in 1833 reaping machinery; in 1830 sewing machines; in 1849 steam engines; in 1852 elevators; in 1856 steel. Then followed internal combination engines, electric generators, automobiles, airplanes, typewriters, motion pictures, the telephone, the radio, the electric lamp, and a thousand other marvelous inventions.

In 1874 it cost two hundred and fifty dollars to move a ton of freight four hundred miles. In 1896 Barnum and Bailey exhibited for the first time in their circus a horseless carriage. Elwood Haynes was arrested in Chicago for driving the first automobile in that city. There are only twenty-five million of them traveling in the United States today.

Jane Addams said: "The decade beginning in 1830 has been described as the beginning day of the emancipation and hope, opening paths of progress in all directions."

Bruce Barton said: "The heresy of yesterday becomes the orthodoxy of today. Truth never stands still. It goes forward, sometimes slowly, sometimes by leaps and bounds; at present it is flying."

MORONI'S WORDS FULFILLED

I bear witness to you, my brethren and sisters, that the words of the angel of the Lord to Joseph Smith have been fulfilled. Wonders have been wrought upon the earth and in the heavens. The vision of God has been opened to the minds of men. In the laboratory and elsewhere they have dreamed dreams. The secrets of God have been made known to man. It is not because this generation is smarter than those which have preceded it, for some of the greatest of minds that ever appeared in the world came before our century of time, but it was not the hour when these secrets were to be known. I grant you that the Lord has sent into the world in this day choice men who can be used to accomplish these marvelous things, but even their smartness would not have succeeded had it not been the good pleasure of God to unlock and open the windows of heaven and pour his Spirit out upon all flesh, and we have made greater progress in the last hundred years than was made in all the ages of time. Surely God has done it.

As I looked upon these marvelous advancements and realized that I had lived to see in my own period of time greater progress than all of my fathers have seen in all the ages of time that they have lived upon the earth, I asked myself what have I done to be privileged to live in such a marvelous age, and to see so much, and what is my responsibility, and what is the end of the matter, for we have not yet reached the end?

MARVELOUS TRANSFORMATION IN PALESTINE

Among the marvels that I witness in the earth in addition to these inventions is the hand of God at work establishing his people, even as he predicted in ancient times. The Lord Jesus Christ said concerning Jerusalem:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

All of that has been fulfilled, and Jerusalem has been trodden down. But the time of deliverance had come when General Allenby's army marched up to the land of Palestine and broke the band and the power that had ruled that land for ages. Although the Crusaders had waged war to redeem it, and millions of lives and property had been given to rescue the land, it was not the hour until this day dawned, and from that day on the hand of God has been over the land and its prosperity is manifest.

I want to read just a few words from a recent visitor, an eminent gentleman who has been over the land of Palestine, and who calls attention to the fact that a few years ago, an eminent Frenchman, Chateaubriand, visited the land, and called it a land of desolation, where the voice of God was not heard any more, where all was still and quiet, and the end of miracles had come. But, said this visitor, "Chateaubriand was wrong, for a host of miracles had happened even in the short interval of time since my last visit to the Holy Land."—Some two years before.—"Wheatfields waved me a welcome, where only marsh and barren sand existed on the previous trip. Jerusalem has spread out in brand-new Jewish suburbs. Tiberias has become a Spa. Perfume is borne on the breezes from the new orange groves of Sharon. Here and there too the hanging gardens of Solomon's day have been restored. Fresh earth has been dragged up the mountain slopes by Jewish labor battalions. Trees have been planted on the hills. New vineyards have been laid out over the gray, sun-beaten rocks of Samaria. Chateaubriand's 'desert' has grown a hundred new schoolhouses; it has 'budded, bloomed blossoms, and yielded' transmission stations and farmsteads, a university, and a network of colonies. Surely it is a miracle more wondrous than the budding of Aaron's rod in the wilderness of Paran."

PROMISES CONCERNING JEWS BEING FULFILLED

And the Jews are turning their faces towards that land of hope for them. Our hearts have been full of sympathy for this race. They are our half-brothers. God's promises upon them are to be fulfilled. The inspiration that directed the Prophet Joseph to send one of the Apostles of the Church a hundred years ago to bless the land for the return of the Jews, speaks of our affection for them, and the day has come when there is no enmity between Ephraim and Judah, for we are of Ephraim and we love our brothers the Jews. If the hand of oppression seems still reared against them in Germany, and there seems to be no peace for them, we still see the hand of God even in that. For we came west because we had to; it was the place for us, and the Lord has appointed a place for them, and if they do not go willingly they will have to go otherwise, even as we had to do, but they will see the hand of God opening before them a way and an opportunity to rebuild themselves and to establish a nation.

ANOTHER GREAT PROPHECY FULFILLED

This is one of the miracles, one of the mighty miracles of this modern age. And then I remember also that the prophet Isaiah declared concerning that other great movement that was to come in this age:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

That miracle has been fulfilled—a part of this century of progress. For up in the tops of these mountains, not down in the valleys and prairies of Illinois and of Ohio, but here, this is the place, and we came to fulfil the prophecies of old, to a place which God has preserved for this people. And here we are, made up of all nations of the earth, trying to work out the problems of the world and solve them by and through the Gospel of the Lord Jesus Christ.

AT THE WORLD'S FAIR IN CHICAGO

In our booth at Chicago the elders of our Church are calling the attention of the thousands who pause there to the wonderful Gospel message. That to me is a miracle. Forty years ago, when we sent Brother Brigham H. Roberts to speak for the Church before the Parliament of Religions, he did not get a hearing except in a committee room. But today it is different, we stand with equal opportunity to every other Church in the land, with a display that is in many respects far more interesting, and more people pause to listen to our story. Mormonism is solving the problems of the day, and I thought as I witnessed these things, how God is moving.

MAKING HISTORY

We are to be a light unto the world and solve the problems of men, and as I listened to the appeal of our President I felt that we were making history today. We have been making history during these years, and we are going to make some more history in the next month or so, that we are either going to be proud or ashamed of, when we come to express ourselves on the Eighteenth Amendment.

IF WE ARE DIFFERENT

I heard the missionaries in Canada, where I visited recently saying, "O, how we are praying that Utah will be different! Then we may go from door to door with our heads up and with a new spirit in our hearts, with new courage to appeal to the best people." For let me say to you that many of the best people in this land are standing for the maintenance of the Eighteenth Amendment. I find that in the churches all over the land noble souls are fighting for these high ideals, and our appeal to them will be greater than it has ever been before, if we are different. And ought we to be different? The day will come when the ends of the earth will say, "Come let us go up to the mountain of the Lord, to the house of the God of Jacob." It will be to learn of our ways, and if our ways are like the ways of the world, why will they come? If we are different they will come. We are called to be pattern-makers, to hold aloft the colors, and to show the way to others who cannot see as clearly as we can.

Thank the Lord for our glorious principles. Our fathers were true to them in the day of their trials, they showed their stamina and their worth. If there is enough of the iron that was in them in us

we too will stand, though we stand alone, for ideals, for standards, for the accomplishment of great things. God expects it of the Latter-day Saints.

IN PREPARATION FOR CHRIST'S COMING

Now what is to be the end of all this progress, brethren and sisters? I declare to you it is preparing this world for the coming of the Son of God. He would not come to a world that was in the condition this world was in a hundred years ago. All these marvelous changes had to come. Yes, and many changes will yet come, for there are many things that will have to take place before the Son of Man shall come. But this world was never more willing to receive him than they are today, because the whole world would like a dictator, somebody to tell them what to do, someone in whom they have confidence. But they will want him worse than they want him today before he comes. There are battles to be fought, yes, and struggles and conflict, war and bloodshed, and famine and pestilence. And nations will be wrecked, and thrones will fall, but out of all of these conflicts will come the victory for truth and righteousness. All things will go forward to prepare this world for its golden age, and its golden age will come, and universal brotherhood will come, and peace will come to men.

DELIVERANCE PROMISED

God bless the Latter-day Saints through these trials, that we may be true, that we may not show the white feather, that we shall be patient under trials and be true to God. For I promise you that you will see the work of God go forward. Its new day has come, and God has a great program for this Church. If the Latter-day Saints will keep their covenants, if they will pay their tithes and their offerings, and keep themselves clean and undefiled from the sins of the world, I promise them, in the name of the Lord, deliverance from all their difficulties, and they shall see the sun arise with healing in its wings for all who have been wounded and hurt.

God help us to be faithful and true, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I hardly think it would be fair to the next speaker to give him ten minutes at a time when the people cannot hear him over the radio, so I am going to read a revelation that was given to the Patriarch Hyrum Smith. The revelation says that it is for all of us. This also was given eleven months before the Church was organized: I am going to read all of Section 11:

"A great and marvelous work is about to come forth among the children of men.

"Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

"Yea, whosoever will thrust in his sickle and reap, the same is called of God.

"Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

"Now, as you have asked, behold, I say unto you, keep my commandments"—

I hear a great many people say: "I get sick and tired of the same thing over and over and over again. I am so sick of the Word of Wisdom I do not know what to do." If everybody who says that would get up on top of a house and shout: "I do not keep the Word of Wisdom," he could not give himself away any more perfectly.

"—and seek to bring forth and establish the cause of Zion."

And remember, the Church was not yet organized.

"Seek not for riches."

ETERNAL RICHES

Wouldn't it be fine if we did not do that?

"Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

"Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation."

A MARVELOUS POSTERITY

Not only did Hyrum Smith do much good, but what a marvelous posterity he has left in one man alone—Joseph Fielding Smith, former President of the Church.

"Say nothing but repentance unto this generation."

Once more:

"Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

"Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;"

How we should rejoice to have Jesus Christ speak unto us! And he has done so in this revelation.

"For behold, it is I that speak; behold, I am the light which shineth in the darkness, and by my power I give these words unto thee.

"And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

"Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

"And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

"Behold, I command you that you need not suppose that you are called to preach until you are called.

"Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine.

"And then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

"Keep my commandments;"

REPETITION JUSTIFIED

Once more. You know some people complain about our repeating ourselves. Indeed, the Savior is guilty of repeating himself.

—"hold your peace; appeal unto my spirit;

"Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the translation of my work;"

Remember, they were translating the Book of Mormon at that time.

"be patient until you shall accomplish it.

"Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength.

"Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

"But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

"Behold, thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just.

"Build upon my rock, which is my gospel;

"Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;

"Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap."

Please remember that the main reason why I was impressed to read this revelation was because of these few words:

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

"I am the same who came unto mine own and mine own received me not;

"But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen."

The congregation sang the hymn, "Zion stands with hills surrounded."

Elder Mark Austin offered the benediction.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced at 2 o'clock.

President Heber J. Grant announced that The Singing Mothers would furnish the music for this meeting, and that they, together with the congregation, would sing as an opening number, "Redeemer of Israel."

After the singing of this hymn the opening prayer was offered by Elder W. Aird Macdonald, President of the San Francisco Stake.

The Singing Mothers sang the hymn, "An Angel from on High," duet part by Sisters Virginia Freeze Barker and Annette Richardson Dinwoodey.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I am sure that all of you who were here this morning rejoiced in the blessings that came to us, and I trust that during the time we are together this afternoon that same sweet spirit may characterize what may be said and done.

I have felt the absence of two of the brethren who were here at our last general conference, and I marvel how quickly we move on, and how soon those who have served us pass from our remembrance. In a few short years others occupy the posts of duty, and this Church that was organized in the year 1830 goes forward year by year.

REJOICES IN GROWTH OF CHURCH

"We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." I am grateful that when the Gospel came in this latter day there were so many who were willing to cast in their lot with that unpopular group. When we think that it is only a little over a hundred years since this Church was organized, and that notwithstanding the opposition of evil throughout the world, it has continued to grow until today it is stronger and more potent for blessing mankind than it has ever been, we have cause for rejoicing.

It is my privilege to travel much in the world. Many of my associates are men of other faiths or men who have no faith, and I rejoice in observing how tolerant and how considerate many of these people are when I realize that only a few years ago it was almost impossible for us to obtain a hearing in the larger centers of the world.

THE LORD'S WORK

But this is the Lord's work. It was his beloved Son who came and directed the organization of this Church. That was not done

because there were not other churches; it was not necessary because there were not people worshipping God; but it was necessary in order that the scriptures might be fulfilled and in order that the Church of Jesus Christ might be again established. When I say that, it is not with any unkindness toward any other faith or creed. I realize that each of us must live his or her individual life, and when we think of the wonderful people there are throughout the world who do not know about the Gospel of Jesus Christ, who have no conceptions of the teachings of our Lord as revealed again in this latter day, and as we see so many of them that are anxious to know what to do, I realize how important and serious our problem is.

You brethren who are sitting here today have had conferred upon you a sacred opportunity, a sacred trust. You have received the blessings of the holy Priesthood. Divine authority has been conferred upon you, and with that authority there has come the responsibility of raising your voice and living your life so that the people of the world may know the difference between the Gospel of Jesus Christ and other organizations of the world.

ALL HAVE EQUAL OPPORTUNITIES FOR EXALTATION

I find as I travel about that people are astonished when they discover that men of this Church who attain prominence, men who have been exalted in political and business life, retain their faith. I had a man ask me sometime ago: "How is it that people can remain faithful in your Church and still have all of these advantages that come in the world?" He said: "In our church this is not the case. When men become prominent in civil life or in business life in most cases we lose their cooperation."

I thought today as I sat here looking at this group of men and women who have had unusual opportunities for education, refinement, and culture, opportunities to serve in various capacities, that when we meet as we have met today we are brethren and sisters, we have the spirit of the Gospel, we have affection for one another, and we meet under that influence that our Heavenly Father said should exist if we love our neighbors as ourselves.

One of the beautiful things to me in the Gospel of Jesus Christ is that it brings us all to a common level. It is not necessary for a man to be a president of a stake, or a member of the Quorum of the Twelve, in order to attain a high place in the celestial kingdom. The humblest member of the Church, if he keeps the commandments of God, will obtain an exaltation just as much as any other man in the celestial kingdom. The beauty of the Gospel of Jesus Christ is that it makes us all equal in as far as we keep the commandments of the Lord. In as far as we observe to keep the laws of the Church we have equal opportunities for exaltation. As we develop faith and righteousness our light is made to shine as a guide and blessing to those with whom we mingle.

SHOULD PRAY FOR NATION'S LEADERS

Today the world is confused. There never has been a time within my memory when there was so much uncertainty as to what we should do. Reference has been made to the President of the United States, that he is the leader of this nation; and I am sure that as members of this Church we ought to pray for the President of the United States. We ought to ask the Lord to inspire and bless him. We ought to pray for those who associate with him. We ought to be what the Lord would have us be—real helpers in a great nation such as the one in which we live.

RULES GOVERNING MEMBERSHIP IN CHRIST'S CHURCH

Our Heavenly Father has revealed to us what his purposes are toward the children of men. We are expected to have faith, we are expected to repent of our sins, we are expected to receive baptism of the water and of the Holy Ghost. The Lord himself has prescribed the rules that govern membership in this his Church. And when I say *his Church*, it is not with any discriminating feeling against any other church, because I realize that when all the good men and women in all the church organizations of the world—and there are millions of them—when they live up to all the light that they now possess, and have added to that the light and information that God has revealed in this latter day, they too will be glad to cast in their lot with us—not because we are better men or better women than they, but because they will desire to walk in the footsteps of the Master and desire to walk according to the pattern he has given us, and follow the admonition he has given the children of men.

CHANGE IN ATTITUDE TOWARD RELIGION

I rejoice in my companionship with men and women in the world as I go to and fro—I meet many marvelous characters—and I am happy to observe in the last few years quite a change in their attitude toward religion. Some of them seem to have been non-religious in many respects, but the conditions in the last few years have changed their attitude and today they are glad to sit down and converse about the principles of the Gospel and learn what it is that the Latter-day Saints seem to have that they do not possess. I feel it is only a question of time, if we do our part, until most of our Father's children who are in the world and do not now understand, will learn of the truth and will be glad to be identified with the Church of Jesus Christ of Latter-day Saints.

THE CHURCH ALL-COMPREHENSIVE

In order to do that they will not have to give up any good thing they have learned in the Methodist Church, they will not have to surrender anything that is good that they have learned in the Catholic Church, they will not have to give away or lose sight of any blessing that has come to them from any quarter in order to belong to the

Church of Jesus Christ. That is the beauty of this work. To me it is all-comprehensive; when it comes to that which is good there is not a virtue, there is not a desirable attribute that a human being may attain to that he is not able to enjoy to its fullest extent as a member of the Church of Jesus Christ of Latter-day Saints.

MUST LEAVEN THE LUMP

And so today, while we assemble here comparatively a little handful of our Father's children among the great multitude of the world, yet we are the leaven that must leaven the whole lump, and unless we keep the commandments of God we will not succeed. If the salt should lose its savor, how shall the great multitude of this earth be salted? It is your privilege, my brethren and sisters, to know these things, and it is our privilege as members of the Church to do our full part as the Lord requires at our hands.

SERVICE IN THE MISSION FIELD

There never has been a time for years when there were so few missionaries in the world as there are today, and the world has never needed missionaries more than today. There are men in this audience, and they have relatives and friends and members of their families who could support them, who want to be in the mission field. You would be happier, you would be accomplishing something that would be eternal, you would not be wasting your time seeking for the things that perish if you were serving in the mission field.

Only a few years ago many of my friends were well-to-do, they had the necessities of life, and many of the luxuries, and when it was intimated that they might go into the mission field some of them would say: "I can not leave my business, I can not get along if I go off and leave what I have." But their business has gone off and left them. The things that they thought they could not get along without have disappeared from their control, and many of these very men today would be happy if they could go back ten years, and if they were then called to go into the service of the Lord, they could say: "I will adjust my affairs, I am happy at the opportunity that is offered me to be a minister of life and salvation."

Our ministry is so different in the world. Think of our opportunities and privileges, to be able to sit down in the homes of the honorable men of the world and teach them the Gospel of Jesus Christ; think what it might mean to sit down with men who do not possess divine authority, and teach them the plan of salvation and explain to them the manner by which they too may enjoy the blessings of divine authority which you enjoy.

OUR DUTY TO OTHERS

I feel that some of us are selfish. We are so glad to enjoy our blessings, we are so happy to be surrounded by the comforts of life and

to have the association of the best men and women that can be found in the world, that we forget our duty to others. How happy we could be if we would strive to be more potent for good in the world by ministering to those who have not yet understood the Gospel of our Lord.

Many of us have passed middle life, many of us are completing our work. The Church needs missionaries in the field. Men who understand the Gospel and who are willing to give their lives for it if need be, and when I say we need missionaries I mean that the world needs them.

There never has been a time when there was a better opportunity for disseminating the truth than now. Never a time when so many homes would make us welcome. Never a time when we could lay up treasures in heaven where moth and rust will not corrupt or thieves break through and steal, better than in the year 1933. Do not let us forget that.

A GREAT BLESSING

I feel that our financial difficulties will prove a great blessing to many of us. We will become more humble, we will draw nearer to our Heavenly Father, we will be more willing to be guided by his influence, we will not feel self-sufficient as some of us have, and in our homes we will know the necessity of uniting at the altar of prayer and invoking the blessing of the Lord upon us. By repenting of our foolishness and reforming our lives we will evidence our desire to be real Latter-day Saints—real sons and daughters of the living God.

OUR OPPORTUNITIES

These are our opportunities, and they will pass from many of us in the not distant future. Some of us will finish our work soon. We do not know when but while the day lasts, while there is yet time, let us set our houses in order and renew our determination to be worthy of a heritage in the celestial kingdom. It is not always the amount of earthly wealth that we acquire that blesses us, but it is the spiritual wealth that is a real benefit to us year after year; and eternally if we would be happy. We ought to radiate sunshine and make others who are less fortunate than ourselves as happy as possible.

OUR DUTY TO SERVE

The Presidency of the Church are burdened with tremendous responsibility. I marvel, sometimes, how they go forward day after day and year after year, carrying their load. Let us relieve them as much as possible by properly caring for our departments. I realize that I am talking to the leadership of the Church today. I know that the majority of the rank and file are not here. A few of them may be listening in. We and they are all children of the same kind Father who loves every one of us, and he will bless us in proportion to the manner in which we serve, not ourselves, but serve our fellows.

We have from time to time conferences with auxiliary organizations, we have our great Priesthood conventions, our annual conferences, our quarterly conferences. The Lord has provided every opportunity for us at home to learn what he would have us do. If any of us fail to understand, it will not be his fault.

Consider the welfare of our brethren and sisters in the world. What of those who are now among the nations of the earth? It has already been intimated by the President of the Church that the gleanings time has come, and that those of us who are willing to go out and help in the gleanings will be those who will receive the blessing.

Great and good men in the world are looking to us. Only today a brother from California said to me that he had been talking with a very prominent man in another church who has been watching the elections in the United States of America, the elections that are being held in the various states. He said to our brother: "If Utah holds her place as she has a right to hold it, if Utah remains true to the ideals for which she has been standing all these years, it will not be a difficult thing for me to join you, because I know there is something worthwhile there."

So, brethren and sisters, let us not lose our opportunities, let us not sell our birthright for a "mess of pottage." Let us say to the Lord, "We are willing to serve, we are willing to live, we are anxious to be exemplars for thy sons and daughters elsewhere," not that we may be puffed-up in our own conceit, but in order that good men and good women in all the world, whose eyes are now upon Zion as they have never been before, may not be disappointed in us, and that we may glorify the name of our Heavenly Father, that we may magnify his Church, that we may exemplify in our lives the teachings we have had from the beginning, and be worthy to be called his sons and daughters in very deed.

I pray that we who are here today and that those with whom we may come in contact in the not distant future may feel the influence that the Lord is willing to bestow upon us when we serve him and keep his commandments.

GRATEFUL FOR BLESSINGS

I am grateful for my position among the General Authorities of the Church, one of the humblest of all. I am grateful for their companionship. I know that these men are servants of the Lord, and I know they are seeking to bless mankind. I hope that not any of you who are here will fail to sustain them, not only by your faith and prayers but if they are misrepresented and their attitude misinterpreted, that you may be willing and anxious to defend them, if need be, because there is a time coming when they will need your defense. The Adversary has not forgotten them, and one of the evidences to me of the divinity of the calling of these men is that evil men speak evil of them, and good men and good women speak well of them.

TESTIMONY

I know that this is the work of the Lord, I know that this is the Church of his beloved Son, restored to the earth for the last time. I realize how serious the obligation is that rests upon us, and in bearing my testimony to you today, I do so with the feeling and desire that you may know as I know that God lives, that Jesus is the Christ, that Joseph Smith was a Prophet of the living Lord. This organization effected in 1830 is for the salvation of the human family. It is the work that God intended the world to be benefited and blessed by. He has offered us the privilege of carrying that blessing to others, and that we may do our duty I humbly pray in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I feel very appreciative, my brethren and sisters, of the blessing that has come to me, but knowing myself as I do, I feel incapable and unworthy of this blessing.

I have a testimony of the Gospel of Jesus Christ. From my youth up I have been taught concerning the Gospel, and while I didn't understand the full import of the Gospel message when I was young, because of the teachings of my father and mother I was able to hold to the Church and gradually find out for myself about the divine work in which we are engaged at the present time.

May I say this, too: I am very grateful to my Heavenly Father that he gave me such a good mother and such a good wife. Sometimes I think that we men think that we have accomplished great things because of ourselves, but I can bear testimony that the good things that I may have in my life, and the good things that I may have done, have been helped and encouraged by my mother and by my wife. Surely we are all grateful when we are thus blessed and helped in our work.

My father has been dead for a number of years, and President Grant has been a father to me. He has been concerned in my life and my doings and has made it possible for me to do many things that perhaps I would not have been able to do had it not been for his encouragement and blessing. I am grateful to these men and women who have helped me.

I have been very fortunate in my associations in a church way, because since my youth I have known the presidents of the Church, the apostles, and the other leaders of the Church; and they have at all times been an inspiration and a blessing to me. The work I have been called to do in recent years, first as the field man for the Mutual Improvement Associations, then in the mission field, and later in the Missionary Home, has brought to me happiness and contentment of life, and a desire to be of service to God. I can think of nothing finer or better than to come in contact with the lives of young people, and to be a part

of their life in finding out God and gaining a testimony of the Gospel of Jesus Christ.

I love these my brethren and you, my brethren and sisters. I trust that God will bless me, that I may so act that I may have your confidence, your love and your blessing, that in my weakness I may be able to do some good in this the church of God. I pray for these blessings in Jesus' name. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am happy, my brethren and sisters and friends, to be with you in this splendid conference, to enjoy the spirit of this gathering.

I was greatly impressed this morning, in the opening remarks of President Grant, with the variety of important quotations which he read from the Doctrine and Covenants, which refer to and present the means of solving many of the social, economic and moral problems which confront the world today. Those few excerpts which he presented, of themselves form a strong evidence of the divinity of that scripture. I would like to speak to you for a few minutes this afternoon along some lines that President Grant referred to in those remarks.

PRESIDENT ROOSEVELT'S ADDRESS

I was reading just recently an address delivered by President Roosevelt, with regard to the conditions which are prevailing today in a social way in this country. Among other things President Roosevelt said: "Social justice is becoming an ever-growing factor and influence in almost every part of the world." Again he said: "Humanity is moving forward to the practical application of the teachings of Christianity, as they affect the individual lives of men and women." Then further: "No program of recovery can suddenly restore all our people to self-support. * * * The longer, harder part still lies ahead. We must redouble our efforts to care for those who still need relief, to prevent disintegration of home life, and to stand by the victims of depression until it is definitely past." Again: "The federal government cannot do the whole job. Every community and every state must do their share."

EXTENSIVE CHURCH RELIEF

I am sure we agree to these statements made by the President of the United States, and that the Church to which we belong is doing its part in conformity with these suggestions. I think I may state, without question of doubt or contradiction, that this Church has done more and is doing more, in proportion, for the relief of those in need, than any other religious organization. I do not think I shall be challenged in that statement. In the past I believe the Church has done proportionately more than could reasonably be expected of it.

SOCIAL JUSTICE

The desire of the authorities of this Church is for the welfare of its members. As has been frequently remarked, the effort is to help men and women to help themselves. The business of the Church is to promote, in the largest way, social justice for its members and for all mankind. Every worker is entitled to the opportunity for reasonable employment at fair compensation, for leisure time for recreation and study, and for spiritual development. Every wife and mother is entitled to proper consideration in the care of her household and to similar opportunities for recreation, intellectual and spiritual progress. Every child is likewise entitled to opportunities for reasonable education, for recreation and preparation for life, and to protection from unfair practices. In like manner, each of them has the obligation to society at large to do his or her part in promoting better conditions generally that will make for progress and peace. Under the present disturbed circumstances these conditions are not being fully realized. But it is even more important for us all to cooperate in striving to bring such conditions about. The teachings of the Gospel are the very essence of social justice. To the extent that we observe them we shall evidence fair dealing, mutual helpfulness and kindness to all.

COMPARATIVE ECONOMIC CONDITIONS

I think the economic conditions throughout the Church are probably not so serious as they are in other parts of the country. In the first place, we are generally living in less congested areas than the industrial sections of the country. We are, in considerable part, an agricultural people. That is, we live nearer to the soil, I think, in proportion, than most other communities. There is probably greater equality and, consequently, less extreme poverty and less great riches, among the people of this Church, than other communities, whether religious or social organizations. So our problems may not be quite so serious. Yet they are so serious as to deserve the earnest consideration and effort of every one who has responsibility in this Church, and also of every member. Because this Church is working as a unit to promote the welfare of all of the people.

CHURCH SOCIAL STANDARDS

Our standards, as established by the Gospel, not only as given by the Savior and his apostles in earlier days, and as taught by the prophets in Israel, but through the revelations of the Lord in these days, are broader and more important and more definitely placed before us than any people have ever had. We have the standards set up for us to follow, socially, morally and religiously. If we will endeavor to observe those standards—in other words, if we will learn, as has been expressed here frequently today, to keep the commandments of the Lord—we shall grow in right living, social justice and true charity. It leads, in fact, to the finest civilization.

CHRISTIAN QUALITIES

In one of the quotations from the revelations of the Lord, as contained in the Doctrine and Covenants, President Grant called attention to the qualities necessary for Gospel service among men. The instructions apply to us and to all mankind, if we would promote the greatest human welfare. These qualities are: faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility and diligence. The development of these qualities in the lives of men and women comes as a result of Gospel teaching and enables them to apply the same practically for the welfare of humanity as referred to by President Roosevelt.

If we would apply in our lives the teachings of the Savior, day by day, as they have been taught to us through revelations from him in these days, our lives would be most exemplary and influential among mankind.

I believe the Latter-day Saints, as a whole, are endeavoring to live in accordance with these teachings—to practically apply them, as President Roosevelt says, as they individually affect us—so that we may evidence greater helpfulness, equity and consideration for one another. That, I think, is the most effective sign of the spirit of the Gospel for which we are all striving. I am sure that if we keep constantly before us the practical application of the Golden Rule, that whatsoever we would that men should do unto us, we would do it unto them, thinking beforehand what we would like to have done to us, and then applying that in our relations with our fellow men, we shall increase in our power to do good and to advance human welfare.

NATIONAL RECOVERY

I believe we all appreciate the fact that the President of the United States and his administration are endeavoring in every possible way to promote general recovery from the depressed conditions we have suffered. As has been stated, it cannot be immediate. It will require time to bring to pass the things that are desirable, and to overcome the economic stagnation through which we have been struggling for the last three or four years. To rise on the crest of the wave which we are hoping and striving for, out of the trough in which we have been for some time, exacts powerful, coordinated efforts. Progress must necessarily be gradual and sound. The efforts of the administration to coordinate public works, industrial recovery plans, means of raising farm commodity and other prices gradually, in order to increase employment and consequent purchasing power, cannot all be effected hastily. The plan conceived and the application of the same are tremendous and never previously undertaken. There have been, of course, delays that have interfered with the program, and have hindered, to some extent, the upward advance which is so greatly needed. I think it is our business to do our part, and to help to coordinate, as far as we can, the carrying out of the plan, so that the unemployed of the nation shall be able to obtain work to maintain themselves and their families,

and not to have to be dependent upon public or private charity or upon federal relief. But, in the meantime, those in need must be taken care of. Therefore, pending complete recovery, there is bound to be suffering and distress, which the people of this nation, individually and collectively, must help to avoid and overcome.

COORDINATION OF ALL RELIEF AGENCIES

It is of the utmost importance that there should be even greater efficiency in the coordination of relief by all agencies engaged in caring for all those who are in need, including federal, state, county and private agencies. Care must be exercised in the system followed to be sure that no one in need shall suffer, and, on the other hand, that any who do not need help shall not impose upon those who are furnishing relief.

SELF-SEEKERS NOT IN NEED

I was impressed with what President Grant said with regard to those seeking help who do not need it. It seems to be a peculiar feeling or attitude, on the part of many citizens of this nation, that whenever the government has anything to give away, they are desirous of obtaining it, even though they may not actually need it, and are able to support themselves without. That seems to me a rather selfish attitude. I think that we ought to strive to be self-supporting, and, as far as possible, independent of help from other sources.

FAIR CONSIDERATION FOR UNEMPLOYED

Where help is needed, those who have the direction of relief should undertake to see that help is extended. There should be fair consideration given to every unemployed head of family, and to every single person. In all of these measures of relief that are being undertaken, there should be no desire to humiliate any individual who seeks employment. There should be no effort to force them to use up all their resources; in other words, to make paupers of them, when they are in need of employment to provide for themselves and their families. In my judgment, those engaged in relief work should, in their investigations, differentiate those requiring somewhat permanent relief from those who are somewhat temporarily in need of help. Certainly the latter, who desire employment, should not be required to sacrifice all they have before they receive make-work or other relief. There is danger in some of the relief work that is being done, that sometimes there has been extreme effort made to require them to go to the very limit to dispose of every single thing that they have, before they can obtain help from those who have the relief in hand.

ALL ABLE-BODIED TO WORK FOR RELIEF

Now, those who are out of employment are not entirely responsible for the conditions. They are desirous of obtaining ways and means whereby they can support themselves and their families. They should

be encouraged in that effort, without causing them embarrassment. I believe that every able-bodied person who needs help should give labor or service for the relief that is extended. The doing of work in consideration for compensation, whether it be food relief or cash, promotes independence of spirit, self-respect and satisfaction. Any other policy is destructive of good citizenship. All should feel willing to give that effort. As far as possible, no help should be extended without it.

AIM OF PUBLIC WORKS

There are many desirable things that can be done in the various communities which, with reasonable planning, can be of great benefit to the communities. That is one of the great things that is being undertaken in connection with public works. The projects must be economically and socially desirable. They are intended to help overcome unemployment and reduce relief. They are planned to prove a stimulus, also, to private industry throughout this whole nation. I want to express appreciation for the great thought on the part of the Federal administration in trying, by the advancing of federal funds, under reasonable conditions, to provide the widest possible employment in the various sections in proportion to the needs, and thereby to provide the public improvements, both self-liquidating and otherwise, that will make for the greatest welfare of the people. In this connection may I say that in my judgment there needs to be the greatest mutual consideration in the relations between employers and employes. With the codes being established in industry and the rates of wages on public works, employes will receive higher hourly wages but less hours per week than formerly. If industry is to increase and purchasing power be strengthened, the demands of labor must be reasonable and at the same time the employer must be considerate and fair.

CHURCH RELIEF POLICY NOT CHANGED

I believe you appreciate the fact that the church policy with regard to relief is being carried out as it has been. In other words, the Church does not accept responsibility entirely for the relief of those who are in need. The Church realizes that, first of all, the relatives of those in need should extend all the help that they can possibly do, and next to that the counties in the various states are responsible for the care of those in need. The Church stands by to aid, and to see that members of the Church shall not suffer. We cannot, of course, go beyond that. Especially does the Church feel the responsibility for the faithful, devoted members who may be in need. We are endeavoring to cooperate with the various relief agencies in the most effective way toward promoting improved conditions.

GOVERNMENT RESPONSIBILITY IN UNEMPLOYMENT

In the stagnated conditions of private industry, it appears that new employment must be largely undertaken by the cities, counties,

states and the Federal government until increased buying power develops through the policies being carried out by the administration. Though the Church is not directly responsible for providing employment, it is endeavoring as far as practicable to furnish additional work through the wards and stakes and in a general way.

CHURCH RESPONSIBILITY AND DESTINY

I wish to direct your attention to the responsibility of the Church in the fulfilment of its destiny. The matter of aiding in relief is only one phase of its responsibility. Under normal economic conditions the care of those in need should not be a major part of its responsibilities. With improved prices, employment and general business conditions, the members of the Church, in common with the rest of the people of this nation, can through industry, patience and thrift gradually overcome the unfavorable conditions in which we find ourselves. The primary responsibility of the Church is the preaching of the Gospel throughout the world for the spiritual and temporal welfare of mankind. Also, the great work of salvation for the dead through vicarious ordinances, and for the living through the divine ordinances connected therewith, forms an important duty. Likewise, the education in religious as well as secular subjects, is vital to the proper development of all Church members. In addition, the providing of all necessary facilities for religious worship and training, as well as recreational and social activities, becomes an essential requirement. The result of all this effort, in connection with other positive forces at work in the world to promote liberty, truth and righteousness, will be general peace, good will and spiritual progress.

INITIATIVE AND RESOURCEFULNESS

President Grant called our attention this morning to the divine counsel given us in the 58th Section of the Doctrine and Covenants—"It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore, he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." This is, in effect, what we call initiative. It is the doing of that which we ought to do, instead of having to be told. This instruction is given us primarily with respect to spiritual affairs. The same principle applies in our secular affairs. It is the business of everyone of us as individual Church members to plan our efforts and our lives in such a way as to promote the interests of the Gospel in the most extensive way. It is, likewise, our opportunity in our daily affairs to advance our personal interests in getting forward and in properly caring for those dependent upon us. This involves also the development of resourcefulness—the ability necessary to meet unusual demands or needs. Centuries ago a wise man

declared, "Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men."

INDUSTRY AND SELF-HELP

It should be the attitude of all who join the Church and those who grow up in it to strive continually to give in every way possible for its advancement, rather than to seek for support from the Church. Very definite instructions have been revealed to us regarding the importance of industry and the seriousness of slothfulness and idleness. There are, of course, times and conditions that may require for some Church members some assistance beyond their own efforts. But, generally, it is expected that each individual will develop the spirit and determination, not only to maintain himself, but also to give service and financial help for the advancement of God's work. Therein lies progress and blessing. On the other hand, condemnation rests upon those who are covetous, greedy or idle, whether rich or poor.

A CONSTRUCTIVE CHURCH

This Church is a constructive organization, spiritually as well as temporally. To achieve its great purposes justifies the cooperative effort of the entire Church membership in the use of their time, talents and means. The more universally and willingly the sacrifice, the greater will be the achievement, and the finer the development of the individual members. As we cultivate the unselfish attitude of seeking to maintain ourselves, and also of aiding in the fulfilment of the destiny of this great work, we shall grow in that spiritual faith and power which comes from our eternal Father.

May the Lord bless and help us to grow in patience, helpfulness and kindness, which will enable us to gain spiritual strength; and at the same time help us to develop those standards of industry, initiative and resourcefulness which will enable us to become independent in a temporal way. I pray for these blessings, in the name of Jesus Christ. Amen.

A sacred solo, "Holy art Thou," was sung by Sister Margaret Stewart Hewlett.

ELDER SAMUEL O. BENNION

of the First Council of the Seventy and President of the Central States Mission

I feel very humble, my brethren and sisters, in occupying this position, and I pray that I may be led to say that which will be best for me to say upon this occasion.

First, I want to express my gratitude and appreciation for the fine choice the Presidency of the Church and the Council of the Twelve have made in the appointment of President Callis to the Council of the Twelve, and of Brother Taylor to the Council of the Seventy. I have known these men a long while, and I know that they will be welcomed

in all the Stakes where they shall go, and that they will be richly endowed as a result of their experience and their faith.

President Grant gave us a wonderful message this morning in his address. I was greatly impressed by that passage of scripture referred to in the Doctrine and Covenants, 58th section (and I have used it many times in the mission field) wherein the Lord says:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward."

Agents unto themselves! That gives us to understand that we have the principle of free agency in us. We can do or not do. We can read, we can work, or we can neglect our work. The power is within us. The Lord appointed men to carry on his work. He led them in the path whereby they might gain a testimony and might know and understand his work; but the freedom of choice is left with his sons and with his daughters.

There is no place in the world, nor an organization anywhere that offers so much for its membership, through the priesthood and through its auxiliaries, as does the Church of Jesus Christ of Latter-day Saints.

Much responsibility rests upon the priesthood quorums, and great blessings come to them. Men who are anxious concerning their appointment and the work that is entrusted to them, who are all the time thinking about it, planning about it, trying to bring about in the best possible way the fulfilment of their duties and appointments, will feel greatly the power and influence of the Spirit of the Lord.

There is fine leadership in this Church. The men with whom we are associated all the time are anxiously engaged in their work. They labor earnestly early and late for the establishment of Zion, and constantly preach faith and works and set an example unto us that all of us can profit by, if we take advantage of the opportunity afforded us.

There never was a time during my period of service when there were better opportunities than now afforded, in the preaching of the Gospel, both at home and abroad. There never was a time when leadership was more needed than now, in every phase of man's existence. The people are looking for men to lead them. They are disturbed and heartsick because of disappointment. They are not fed the bread of life. They don't understand it. They live and they die without any hope, because they have not had opportunities which will enable them to receive the blessings of God, our Father, that they are entitled to. I feel that it is our duty to a very great extent to provide this spiritual food.

As I travel in the mission field, and especially in the section where I live and have lived for so many years, I ask myself: Am I reaching the men and women with whom I associate, as I know I should do? When I get on the other side can I be justly accused of neglect?

There isn't any question in my mind but that, if we could get people to thinking, they would revere the plan of life and salvation. They would understand that we do not worship the Prophet Joseph Smith

or the other leaders of the Church, but that we do honor these men. We honor and respect them because the Lord selected them and placed them in authority so that the Gospel could be brought again to the children of men.

It is in the hearts of thousands of people to believe the Gospel. I said there never was a greater time than now, and I believe it. Everywhere one goes there is an opportunity to hold meetings. Men could go out in the mission field for a few months at a time, if not longer—men who are experienced—and with very little money could hold meetings among the congregations of the people of the country. There would be many who would listen to them. Even now, though we are reaching only a few, comparatively, just a few men and women, it is marvelous the way the work of the Lord is growing in the earth.

The position that we occupy is a most worthy one and we should magnify it. If we could ourselves feel the importance of our calling; if we could feel that we were called and appointed before the foundation of the earth was laid, as Alma the prophet said, if we could feed and feast more upon the glorious principles that the Lord has revealed, it would greatly enrich our souls and give us a greater desire to do for him that which he would have us do.

I know full well that we shall live again. I know that the Lord revealed all that the Prophet Joseph said he revealed to him. I know that when we sing, "Praise to the man who communed with Jehovah," that Jesus did anoint him a prophet and seer, and that he blessed him to open this the last dispensation, and that "kings shall extol him and nations revere." This will be brought more forcibly to the attention of the world from now on than ever before.

When we sing, "Praise to the man who communed with Jehovah," in our hearts and with our voices, we do know that the Lord did call and did reveal unto him the priesthood, and gave him the power and the right to act in his name! And nations do revere him in all the civilized world, where missionaries have gone. We find men and women everywhere singing praises unto God and revering that man unto whom the Lord revealed himself.

May we, my brethren and sisters, do our part. My prayer and heart's desire have always been that we will walk in the path of rectitude; that we will follow our file leaders; that we will ourselves study the things the Lord has revealed; that we will take to heart that which the Lord's servants called to our attention this morning. It came from God. I am a witness of it. I bear testimony of it to you in the name of Jesus Christ. Amen.

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

My brethren and sisters, I am happy to bring to you a word from the Northern States Mission. The Elders and Saints are well and enjoying the spirit of the Gospel. It is interesting to note the difference

in the spirit of people as you meet them in the world, as you meet them among the Latter-day Saints and the missionaries in the mission field, and as you meet them in the stakes of Zion at home. We who are separated from you notice the difference.

President Grant said this morning that that person who found fault with him for talking about the Word of Wisdom indicated by his talk that he was not faithful in keeping that law. I have sometimes thought that people who find fault with others, and who criticize the General Authorities of the Church, and also ward and stake authorities, are simply using that criticism as a camouflage; that they are trying to raise a smoke screen to hide themselves by getting others to turn their attention to the apparent faults of our brethren.

I have been taught since I was a child to pray for the authorities of the Church, and I think I have always done it. But recently my prayers have changed, somewhat, in that I am now praying more earnestly that I may have the strength and the power and the wisdom to sustain the authorities of the Church, as well as asking the Lord to bless them with inspiration and revelation. It seems to me that the Latter-day Saints should turn their attention more to this particular phase of calling upon the Lord for strength, that we, as members of the Church, may see to it, in all that we say and in all that we do, we sustain the authority of the Priesthood which God has given to us in these latter days.

I have but a few moments to speak, and I should like to say something about that which you must all be interested in, which is happening in Chicago at the present time. There comes very forcibly to my mind now the visit of President B. H. Roberts about a month ago. He went to Chicago to speak to the World's Fellowship of Faiths. This great institution is in a way the follower or the outcome of the World's Parliament of Religions, which was held forty years ago. It was known to the officials of this organization that Brother Roberts had been in Chicago forty years ago, and had not been permitted to speak in the general assembly. In the introduction that was given to him this fact was referred to as indicative of the change in public opinion. President Roberts was honored, it seems to me, more than any other of the distinguished people who spoke in the many meetings of that organization. He gave to the people a message, in fact, two great messages. He spoke of the Prince of Peace, and how that peace might come to the world by giving justice, social and economic justice, to all mankind. He was powerful in his discourse, and there will be written in the books, the records of that great convention, as one of the first and foremost messages given, that which was given by Brother Roberts during the last days of his life here upon the earth.

I wish you could go into the booth and see the exhibit in the Hall of Religions that has been made by the Church to which we belong, and listen to your young men and young women who are there working. I believe that there would be many more of the young men and young women of the Latter-day Saints desire to go on missions, and be willing to sacrifice themselves in order to go on missions, if they could

feel the spirit of those young men. There are probably from three thousand to five thousand people each day who stop to listen as they give to them the message. It is a living message.

Our booth is in the Hall of Religions where many other religious faiths have made exhibits, and it is outstanding on account of the spirit of it. The figures in the paintings and the sculpture work seem to be living individuals—they look as if they could speak. They are outstanding. They are different. They are symbolical of the work that is done in the Church. They tell the story of the work of our Relief Society, our Sunday Schools, our missionary work, our Young Men's and Young Ladies' Mutual Improvement work; and especially do they depict most beautifully the ideals of the "Mormon" home, as the father sits with the child in his arms, and the mother stands with her arm over the shoulder of a boy scout.

These young men who lecture almost continuously for twelve hours every day, for the five months of the Fair, are filled with the spirit and enthusiasm of missionary work, as they deliver the great message which we have to give to the world. And I bear testimony, as Brother Bennion has done just before me, that the world is hungry. The people stop and listen, and you may go into that booth any time of the day, when the rest of the hall is filled or when there are but few there, and there will always be a group filling that booth of ours.

I wish that this spirit, the testimony of the Gospel of Jesus Christ which fills the hearts of your young men and young women in the mission field, could be in the hearts of all of you people. I believe it is important in the education of every boy and every girl that they take a mission, and know something of missionary work as well as something of college work. While I believe in college work, I believe that the missionary work is the most needed and the most outstanding experience in a person's education.

May the Lord bless us, and fill us with the spirit of this great work, I ask in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

of the First Council of the Seventy

I presume that in the past forty-one years I have trained the Latter-day Saints, in this tabernacle, so they are always somewhat anxious as to what success I will have. During this time I have always been anxious, having only one desire, and that is, to say something, under the inspiration of the Holy Ghost, that would be for my good and for your good. The Lord knows my desires and will give to me his Holy Spirit.

I shall not attempt to preach a lengthy discourse. I realize that time is quite a factor in a general conference especially, as President Grant is noted for wanting as many of the brethren to speak as possible.

It might be well to inform you that I was ordained one of the First Council of the Seventy October 8th, 1892. When I became a

member of the Council there were such men as Seymour B. Young, Christian D. Fjeldsted, John Morgan, Brigham H. Roberts and George Reynolds who were among the greatest missionaries of our day. I have associated with them a great many years, and in thinking of them since Brother Roberts passed away, I could not help but feel that they were men of God; that no mistake was made; that they were called by revelation. All of these brethren have gone home. I am the only one living that was associated with them. After the date of my ordination, Rulon S. Wells, Edward Stevenson and Joseph W. McMurrin filled vacancies within about five years.

I think there is no man living in the flesh that knew Elder Roberts any better than I did. There was an affection, a friendship, formed in the missionary field that exceeds any love I have ever known, outside of my own family.

A missionary friend, Charles Welch, called on me yesterday. He is now a patriarch in the Bighorn stake. He was formerly a counselor to the president of the stake. He came to my home yesterday to see me. I traveled with him one year under Elder Roberts' presidency in Virginia. I know of no better man than Brother Charles Welch. He was a young man when I was laboring with him fifty years ago, but he told me yesterday he is now seventy-three years old. Ours is a keen friendship, a brotherhood that will last through life and will continue in the other world. Why? Because he never forsook me. He was to be trusted. I was sick and he ministered to me and was so kind and patient. I had boils—called carbuncles, if you know what a carbuncle is. I don't know what kind of boils Job had, but if he had carbuncles I am in full sympathy for him. They started on one of my wrists and they followed me all the way up and down. The last one I had was on my knee. We had reached Burke's Garden at that time, after traveling nearly one thousand miles without purse and scrip.

I am trying to make clear to you, if I can, the friendship that we Mormon elders have for one another. I may not be gifted in coupling together all of those beautiful sentiments and words, but friendship of the kind I am talking about cannot be told in words. Brother Welch said to me: "Golden, I have come six hundred miles to this conference, and one of my big objects was to see you."

The first time I ever saw Elder Roberts was either in Cincinnati or St. Louis. He had been chosen as president of the Southern States Mission to succeed John Morgan. I left for Chattanooga, Tennessee, with twenty-seven elders assigned to the Southern States. There were all kinds of elders in the company—farmers, cowboys, few educated—a pretty hard looking crowd, and I was one of that kind. The elders preached, and talked, and sang, and advertised loudly their calling as preachers. I kept still for once in my life; I hardly opened my mouth. I saw a gentleman get on the train. I can visualize that man now. I didn't know who he was. He knew we were a band of Mormon elders. The elders soon commenced a discussion and argument with the stranger, and before he got through they were in grave doubt about their message

of salvation. He gave them a training that they never forgot. That man proved to be President B. H. Roberts.

On arriving at Chattanooga I was appointed to labor in Virginia with Elder Landon Rich. I traveled for one year under his direction. President Roberts called me to the office the second year—1884. I slept with him. I talked with him. He trusted me, and I never betrayed him. He confided in me, the only time in his life, about his own affairs, his family, etc. We occupied one room—used as office and sleeping quarters. We paid \$25.00 a month for rent and board. It was hotter than hades most of the time. I was his secretary. He walked the floor and dictated, and I wrote longhand volumes and stored away a fund of information. I was with Brother Roberts at the time of the Kane Creek Massacre, as I was at Shady Grove and was the first to get the information of the killing of Elders Gibbs, Berry and the Condor boys, and that they were buried. I was with Brother Roberts when he went out into a cornfield to disguise as a farm laborer. We kneeled down and prayed, and we discussed the matter and were satisfied that we should secure the bodies. I said:

"Brother Roberts, let me go. They know you in that section. You have preached there. They will kill you. Let me go."

He said, "No, I am the president of the mission. The Lord will take care of me."

Eight members of the First Council have died since I was ordained on October 8, 1892, and there isn't one of that number who was so close to me as Brigham H. Roberts. I never felt more lonely or helpless, in a way, than I do now. Brother Roberts has been my mentor; he has been my teacher; he has been my chronicler. I was relieved of reading the great histories; I didn't have to read a whole library searching for information. What did I have to do? When anything troubled me about the history of the Church or scripture, I went to Brother Roberts. He had the most wonderful mind and memory of any human being I have ever known, right up to the very last. A great light has gone out in my life. I will soon follow.

I am now what they call the Senior President of the First Council of the Seventy. It is not altogether merit. It is just the regular order of things in the Church, just as it is with the Twelve Apostles. I have had the tenacity to outlive my fellow laborers. I have given forty-one years of my life whole-heartedly for the Seventies. The First Council are all presidents equal in authority. As much as I honor and respect Brother Roberts I have never felt inferior to him in his presence; he has never made me feel that way. He had a greater intellect, greater intelligence, but I have had some gifts of my own, that in a way were equal to his. I have preached by his side many times, and after he got through preaching I reached those that he missed, so it has been that way during all this time. He often said when in the south, "Our love is akin to that of David and Jonathan."

One other thing I want you to know. I am not currying favor; I am sick of such things. You can't say anything in this Church without

someone thinks you are catering to somebody. It's in accordance with my calling as senior president to comment on the appointment of Elder John H. Taylor, who has been chosen and sustained to fill the vacancy caused by President Roberts' death. We welcome John as a member of the First Council. I knew him when and about the time he filled his first mission. When he filled his second mission he was a seventy. We were ransacking the whole Church for missionaries, and were not meeting with great success. In conversing with me about a mission he said: "I am ready to go." He was appointed to labor in Belgium. I have had due respect for and confidence in his faith, loyalty and integrity. I respect him for what he has done and will do in the future. He is a grandson of President John Taylor, and I cannot think of a man that has sacrificed more for the Church than President Taylor did. It was under his presidency that I reported for my first mission in 1883. I knew John H. Taylor's father very well, having always been on friendly terms with President John Taylor's family.

I represent in a way my race of people. I may be of rugged individualism, but if there is one thing I am proud of it is that I am Heber C. Kimball's son. I want to ask you people in confidence, don't you think he is entitled to a representative?

I want to say another thing. We now have Brother Ivins, Brother Bennion, and Brother Taylor in the First Council of the Seventy. I am telling you straight, there are not over thirty per cent of our Seventies that are active, although they are just as active as the rest of the priesthood. What are we going to do about it? They will not come to us; we will have to go to them. There is the greatest opportunity for missionary work to be done among the quorums of Seventy who are or should be special witnesses for God, of any place I know.

Remember, I pray you, that our Savior did not wait for his children to come to him. He went to them. If they were hungry, he fed them. If they were sick, he healed them. If they were in sorrow, he comforted them. If they were ignorant, he taught them. If they were distressed, he encouraged them. If they were burdened with sin, he proclaimed to them his Father's forgiveness, if they would repent and sin no more.

There is no greater responsibility, requiring greater kindness and love and patience and the Spirit of God, than to go out among the Seventies and encourage them to do their duty. God bless you. Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I am reminded of the scripture that says, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost."

I have enjoyed the conference immensely thus far. As I have heard the words as they have come from the prophets of the Lord I have rejoiced, and hope that all Israel will heed these wonderful messages.

As one who is not a member of the general authorities, may I express my feeling of gratitude to our heavenly Father in the selection of these worthy men who have been called to help lead and direct Israel. I believe that no finer men could be found in the Church, and yet I appreciate that in this Church we have many mighty, stalwart leaders, who are gifted and talented.

It has been my pleasure to be acquainted with President Callis for twenty-four years. I have had the opportunity of sleeping with him, eating with him, visiting with him, and enjoying his friendship and confidence, and have had the pleasure of listening to him preach to the people in the mission field, a rare privilege.

I had the opportunity of meeting Brother Taylor first eleven years ago, when he came into the Garfield Stake of Zion, representing the Mutual Improvement Association. I think he will remember the introduction. We met him in Marysville with a Model T Ford and took him to Escalante where the conference was to be held. Some of the pitches over the mountain were eighteen per cent and the Ford could hardly make the grade. Sometimes it was necessary for the passengers to walk and Brother Taylor had to help push it over the mountain. More than that, we had a baby girl called Rachel, and at times he carried her in his arms. He said: "Oh, I think Rachel is the finest name in the world." I thought of that when he referred to his kind, sweet wife here today. I am sure the Saints in the wards and stakes will be delighted with these appointments.

I am happy, brethren and sisters, to bring you greetings from the Saints and missionaries in the Texas mission. Your sons and daughters are well. They are bearing testimony to the people, wherever they can, that God, our Father, has spoken in this generation of time; that no greater mission has ever been given to any people than has been committed to us as members of the Church of Jesus Christ of Latter-day Saints.

I bring you greetings from the Saints, and say to you that they are honest, God-fearing people in the main; that we have had an increase in our numbers who have paid tithes and fast-offerings this year; that our auxiliary organizations are all fully organized, and we are anticipating increased activity this coming winter. We have had considerable increase in the activities, particularly in our genealogical work. In checking it over the other day I discovered an increase of 862 per cent in the names that have passed through the mission office for the temples this year. Really the spirit of Elijah is resting upon the people, not only those who are members of the Church, but the people in general seem to be interested in finding out who their ancestors were. We are grateful for this.

I am happy, my brethren and sisters, in this great calling. I have never enjoyed anything so much in my life. I am grateful for the testimony that I have that Jesus Christ is actually the Son of the living God. I am grateful for my association with these fine sons and daughters of yours. I wish to say to you that they are indeed servants of the true

and the living God; that they are anxious to go forward and proclaim the truth, and they are doing all they can everywhere to preach the Gospel of the Lord Jesus Christ.

I want to read a statement here that was made by the Savior during his ministry. He said:

"All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

I am also reminded of the fact that he said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Here we find that no one can know that Jesus is the Christ, and that God is our eternal Father, unless it is revealed to him by Jesus Christ. When Jesus was about to depart from this life he said:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

A glorious promise that has been fulfilled and is being enjoyed by faithful Latter-day Saints everywhere!

I certify in words of soberness that you who have testimonies and have received this revelation from Almighty God, according to that which our Master has said, have the assurance of life eternal.

May God bless us all. May you be able to sustain your missionary sons and daughters in the field. May you who have sons and daughters, and you who are experienced be endowed with power from on high, with a determination to go forward and help to reap, because truly the field is white, ready to harvest. May we be sustained and profit by the good things we hear in this conference, and support our leaders, I pray in the name of Jesus Christ. Amen.

"Unfold ye portals," an anthem, was sung by The Singing Mothers, after which the closing prayer was offered by Elder Heber C. Austin. Conference adjourned until 10 o'clock Saturday, October 7.

A sacred solo, "A poor wayfaring man of grief," was sung by Elder Charles Martin, immediately following the opening prayer First Session.

When announcing that Brother Martin would sing "A poor wayfaring man of grief," President Grant made the following comment:

This hymn was sung twice in Carthage Jail by John Taylor just prior to the martyrdom of the Prophet and the Patriarch. After having sung it once Brother Taylor was asked by the Prophet to sing it again. Brother Taylor replied that he did not feel like singing. The Prophet requested him to sing it once more and suggested that he would feel better after doing so.

Shortly after Brother Taylor had sung the hymn the second time the firing commenced which caused the death of the Prophet and the Patriarch, and four bullets lodged in Brother Taylor's body.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 7, at 10 o'clock.

The congregation sang the hymn, "High on the mountain top."

Elder Robert D. Young, President of the Sevier Stake offered the opening prayer.

"Now let us rejoice in the day of salvation" was sung by the congregation.

ELDER RULON S. WELLS

of the First Council of the Seventy

"Believe on the Lord Jesus Christ, and thou shalt be saved."

There is nothing in the scriptures that is truer than this saying, Believe on him and thou shalt be saved. But when we refer to belief on the Lord Jesus Christ, having faith in him, we mean a living faith, not a dead faith.

A living faith in the Lord Jesus Christ will secure salvation to every soul that believes on him. It doesn't need any qualification, if we only have a proper understanding of what is meant by a living faith. In order to get a proper conception of it it is well to hark back to that primeval day that we read of in the revelations contained in the Pearl of Great Price. Hark back to that time also that is referred to in the Bible when the Lord spake unto his servant Job, and said unto him:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

* * * * *

"When the morning stars sang together, and all the sons of God shouted for joy?"

Where wast thou, Job, and where were you, my brethren and sisters? We were in the spirit world, in the presence of our Father. And what was it that we were shouting about? It was the promulgation of the great plan of life and salvation that was made known to the children of God, begotten of him in the spirit, before the foundations of this earth were laid, and consequently before we had received these bodies of flesh and bones. When we heard those glad tidings our hearts were filled with joy. It was a plan whereby we might go on to perfection. It involved the creation of this world; it involved the placing upon this planet of our Father's children in bodies of flesh and bones. It involved also the fall. It involved a redemption from the fall. It involved the earth-life experiences as the best and only means of educating and preparing ourselves to become the children of God, members of His household, his sons and daughters in the celestial kingdom of

God. That required a stupendous work and it required someone to carry out the divine program, and the question arose, "Whom shall I send?" And there was one like unto the Son of Man arose in that mighty multitude, and said, "Here am I, send me. Thy will be done, and the glory be thine forever."

That was Jesus Christ, the Lord, our Elder Brother, the first begotten of our Father in the spirit. But there was another one in that mighty multitude, also a strong personality, a great power among our Father's children who had been laboring to lead men and women away from God. He did not like the plan, for that plan was one of faith, one of repentance from sin, the only means of progress. He wanted none of that, but he said, "Here am I, send me. I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: Wherefore give me thine honor."

He was ambitious and he proposed compulsion, which is contrary to the will of God. Free agency is God's plan. Men must in the exercise of their own agency choose between good and evil if they would make progress.

When we heard these glad tidings that were promulgated I tell you we were glad. Our hearts were filled with joy and gladness and we shouted for joy, at the prospect of becoming like God and dwelling in his presence forever. That was what we were shouting about.

Well, God said, "I will choose the first," and Satan grew angry, for that is who it was—Lucifer, a son of the morning—Satan, or the devil, whatever you may call him. He it was who rebelled against God, and he took after him one-third of the hosts of heaven. So he must have been a powerful personality, leading men and women away from God's plan.

God said, "I will send the first," and Satan grew angry and rebelled against God. All this we read in the Pearl of Great Price.

Now to accept of him whom God did send is faith. To reject him whom God did not send, but cast out of heaven, is repentance; and so when you hear people say, "I do not want to hear about these first principles, I know all there is to know about them," I want to tell you, my brethren and sisters, there is not anything beyond these fundamental principles of the Gospel of the Lord Jesus Christ. Every doctrine of the Church, every sermon that has been preached from this pulpit, has to do with faith in God and repentance from sin. Every discourse that has been delivered in this conference, no matter by what name it may be called, or what may be the subject, is a concrete example of these fundamental principles and the application of them to our lives.

These doctrines of faith in God and repentance from sin are all-inclusive. That is the kind of Gospel that we have received. The Apostle Peter knew so well the meaning of all this when he declared;

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost."

That is exactly the condition that the Apostles of today proclaim. Scripture comes not by the will of man.

We have been sustaining in this conference the men whom God has chosen to stand at the head of this people as prophets, seers, and revelators, men whom God has chosen to stand at the head of this Church. We oftentimes sing, "We thank thee, O God, for a prophet." How grateful we ought to be that this Church is founded upon Apostles and Prophets, as the church was in days of old! To accept of their message, their counsel, is to have faith in the word of God, and living faith manifests itself in the works of obedience, and every work of obedience is founded upon faith. Did we not believe in God we surely would not believe in his prophets. If we had no faith in the Lord Jesus Christ of course we would not render obedience to his Gospel. But because God chose him to carry on his great work as the leader, his Only Begotten Son, he sent him into the world, "For God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If we believe on him we render obedience to his Gospel and live by every word that proceedeth forth from the mouth of God, whether God reveals his will to us directly or through his constituted authorities upon the earth, his prophet, seer, and revelator, his servants who have been chosen and supported and sustained by his people. These are the ones God has chosen, and to accept of their message and their counsel is faith.

To keep the commandments of God of course requires faith. The keeping of the commandments means works of obedience, whereby we demonstrate whether our faith is a living faith and not a dead faith. A dead faith has nothing to do with our religion. We say that faith without works is dead. We do not mean a living faith without works is dead. There could not be a living faith under those conditions. Only a faith that manifests itself in works of obedience has within itself the power of God to the salvation of his children. So faith is all-inclusive, and likewise repentance is all-inclusive, for it has to do with everything that we have to do with. To reject him whom God did not send is repentance, and when we speak of rejecting him we mean rejecting his gospel, rejecting his plan, rejecting his sophistry, and his arguments, and there are many of them in the world today, and it behooves Latter-day Saints to choose whom they will follow—Jesus Christ the Lord and his glorious Gospel, or the devices of the adversary that lead us away from God. Every sophistry and every sin and every allurements of evil is prompted by that evil one that was cast out of heaven. He is with us here. He was cast down and is right here, not in a body of flesh and bones; no, he did not fulfil his first estate, but he came just the same, and we cannot see him with our natural eyes. He has no body of flesh and bones, but he is here, and we feel his power

and his influence, we see it everywhere leading men and women away from the truth.

"Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." To resist the devil is repentance. To draw nigh unto God is faith. Apply this to everything, to all of our actions, to everything that we do, our merchandising, our business transactions, our farming, our pleasures, our dancing. There is a right way and a wrong way to do everything. When we do it in a right way those are the works of obedience, whereby we demonstrate our faith. If we do it the wrong way we are committing sin and we are called upon to repent. That is the substance of the Gospel. It applies to our politics, it applies to every problem that comes before us.

We have the word of the leaders of this people as to what should be our course in regard to certain political things. I do not wish to get into any political discussion or anything bordering on that, but let me tell you where good and evil are involved, as they are in the prohibition question, it devolves upon Latter-day Saints to choose the right and therefore manifest our faith in God and reject the sophistries and the false arguments of those who are trying to break down the safeguards of our Constitution.

My time has already expired. May God help us to carry on this great work by living in accordance with his divine will as it shall be made manifest to us through his prophets, seers, and revelators, I pray in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

I am exceedingly happy this morning. We have just listened to the remarks of Elder Rulon S. Wells. My heart has thrilled as he has spoken unto us. He was my mission president in days long ago. While upon that mission the Lord sent unto me a son, and it was in the heart of the mother of that son to name him "Rulon." I loved this man in the days of my younger manhood. I loved him for his faith, for his devotion, for his tenderness. I love him today. As I sat here today and looked up into his face, heard his ringing testimony, and his declaration anew of the first principles of the Gospel, and of their fundamental endurance, and the part they take in every action of our lives, I was fed. God bless him during his remaining days with peace and all the sweetness that he has earned.

Yesterday was a very great day in my life. Everything seemed so beautiful, with the sun overhead, and though I came up from the flowery land of California, as I walked through these temple grounds I took off my hat, and I offered a prayer of thanksgiving for the peace, the beauty, and all that surrounds this sacred spot of ground. As I came into the tabernacle and I looked at the hosts of people, my heart thrilled again. I felt that I was in tune with the infinite; that I was blessed more than it was possible for me to express.

In the beginning of our conference when the name of Chas. A. Callis was read as the man to fill the place made vacant by the passing of Apostle James E. Talmage, I was filled with joy because I had been permitted by the goodness of the Lord to minister, as one called and set apart as an ambassador of truth, under President Callis. The vision went before my mind how the thousands that have grown up around President Callis in this last quarter of a century will lift their hearts in thanksgiving that their great leader has been called to this high council in the Church.

Oh, how my soul rejoices to know that we live in a day when the Lord reveals his holy mind and will; that we are not left to walk in darkness; that it is our privilege to walk in the light, and that we can with safety follow those whom he has appointed.

When President Grant, in his opening address, read so many wonderful things to us from the book of the Doctrine and Covenants, and then, in answer to an anonymous communication requesting that he should not mention the Word of Wisdom, he, as the mouthpiece of the Lord, spoke out with courage words that should find lodgment in the hearts of all the Latter-day Saints, my joy was added to. He reaffirmed and confirmed all that he said six months ago as he opened that great conference. At that time we departed and carried the word wherever we went, as the word of the Lord given through his servant. He renewed that same message at this important time in our lives, and satisfied my soul.

I recall how President Grant stood here six months ago and said that he had been contemplating the conditions that existed throughout the world, and he bore testimony that without the shadow of a doubt in his mind, the Lord had revealed—in a revelation given to the Prophet Joseph Smith, that covered not more than a page—the solution that would solve the perplexing problems of the world and then proceeded to read that great revelation and to make his comments. He added that it was not only for the Church and for the high priests and for the Saints of the last days, but it was for all the world, if they would listen and obey.

We went back to the California Mission, and I suppose that all men in authority went back to their fields of labor and carried that message as we carried it in California, to every nook and corner. Did the Saints respond? I bear testimony and say yes, they did, and though they had beer, and though they had light wines in abundance, throughout all the territory covered by the California Mission, I bear testimony to you that the Saints have, in the language of Brother Wells, and in the language of the Lord, "chosen the Lord," they have chosen to follow his servants. I bring you word from the thousands down there that they are temperate, sober-minded, faithful, good Latter-day Saints, that will compare with the good Latter-day Saints up here in these valleys of the mountains. I know that I speak with understanding when I say that they have these qualities in them.

Many of them have propounded the question: "Brother Hinckley,

now that the states, one by one, have voted as they have on this prohibition question, will Utah vote as other states have voted, or will she, when the world forsakes these standards and calls for those things, stand and be an example unto the world?" All I have been able to say is, "I hope so." What a lesson! Many come back and ask of the men of the Church "How does the Church of Jesus Christ of Latter-day Saints stand on this question?" It stands for prohibition. It stands for freedom from the use of all these things, and for temperate lives among all of its people. The Lord has revealed that it is not good for man to touch any of these things.

Now, I say, to have this counsel in our conference, renewed at this time by that great discourse, wherein the President of the Church, after giving his own testimony, read into that great address the testimonies of Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, bringing down to date the testimony of the servants of God, is a warning unto this people.

For the Lord has declared, as I read—perhaps I can quote it (Doc. and Cov., Sec. 1:1-4):

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all the people, by the mouths of my disciples, whom I have chosen in these last days."

Do we have it complete? Is it given unto us by the mouths of his disciples whom he has chosen in these last days? Yes, verily yes; and the Lord says that whether it is by his own voice or by the voice of his servants, it is the same. When they speak under the influence of the Holy Ghost, it is scripture; it is the will of the Lord; it is the voice of the Lord; it is the word of the Lord; it is the power of God unto salvation.

To me, the warning is complete; the vision is clear. I see the way. I feel to say, in the language of one of old, Joshua: "As for me and my house, we will serve the Lord." More than that, if it were within my power to persuade all men to forsake their evil ways and cleave unto the Lord, that would make me happy indeed.

I should, of course, bear testimony of the Elders. Thirty-nine of them are all we have—the choicest of the choice—down in California. To their fathers, their mothers, their friends, their bishops, I say they are pure; they are sweet; they are wholesome. They are offering a consecration unto the Lord, their time and their talents, their very best service. Twelve lady missionaries likewise; all well, all happy, all sowing the seeds of truth, witnessing the results of their work. In these last nine months there have come into the Church, through the testimony

that has gone out unto them, four hundred members, who declare that to them this is a new world!

I never was happier. I know the truth. I love it. I pray for power to live it and to be able to consecrate my life to his service, henceforth and forever, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I regret to announce that Brother Richard R. Lyman is confined to his bed on account of illness. He is on the high-road to recovery however, for which we are very grateful.

Brother Charles H. Hart is also unable to be with us on account of illness.

I have received a message from Brother John A. Widtsoe, which I am pleased to read to you, as follows:

"Read the history of man down the ages. Always truth has been compelled to fight its way through ferocious opposition. Over and over again someone has sealed truth with blood. Christ, in whom was only truth and all truth, was crucified unto death.

Never was the universe of untruth more deeply stirred than when the Gospel of the Lord Jesus Christ was restored in this age—the beginning of the end of the reign of anti-Christ. Centuries of apostasy had built a fortress of error supposedly impregnable to truth. Hell raged at truth's venture into a world claimed for its own. Persecution began, raged, and has continued for a century.

TRUTH'S DESTINY

Truth's destiny is victory. It breaks down every barrier of error. Ultimately it rises triumphantly above its vanquished enemy. After many trials and much tribulation, slowly, painfully it reaches its happy end. The masses of men love truth better than error, but are blinded by the clever presentations of the enemy of truth.

Just so, the truth of the restored gospel is becoming understood in the world. The senseless persecution of the past is dying down. The essential purity and human value of the Gospel are becoming recognized.

THE DEVIL'S TRICK

But, though driven into a corner, the opposition remains active. It plays its last card, the devil's trick. If persecution from without is diminishing, contention within is fanned into livelier flame. Of the two methods of destruction—persecution by untruth or discord among those who have accepted truth—the latter is the deadlier. An inward is more serious than an outward wound.

This, then, is the sober warning to all Latter-day Saints:

Persecution from without is gradually vanishing. For that we are grateful. But, at the same time, the danger of jealousy, strife and evil speaking among the members of the Church increases. Such internal persecution wrecks the strongest organization, even one founded in truth.

Latter-day Saints should be forewarned of this ancient satanic trick. Contention among members of the Church must be banished. Kind words must replace evil-speaking about fellow members. Generous good-will must stifle jealousy. Officers must be accepted, sustained and supported with heart and hand. There must be an honest endeavor to love our brethren and sisters as well as the Lord in heaven—the first law of Gospel living.

THE POWER OF LOVE

Love begets love. Whenever Latter-day Saints live in love together, their armour and their shield, all their weapons are of heavenly workmanship. The forces of evil flee in terror before them. Try it; the results never fail. The heart never beats so warmly as under the power of unselfish love. Whoever allows himself to cause contention in a ward or branch, or to spread it, whatever the means employed, plays into the hands of Lucifer and helps him win victory out of his sullen corner of defeat."

ELDER DON B. COLTON

President of the Eastern States Mission

My brethren and sisters, last July, and within a few days after I had been appointed to the presidency of the Eastern States Mission, I had the privilege of attending a conference held at the Joseph Smith Farm and on the Hill Cumorah, near Palmyra, New York. It was my good fortune, at that time, to meet all of the missionaries laboring in the Eastern States Mission. While I have not had the time since to visit them in the districts in which they are laboring, I feel that I can say that we are carrying on in that part of the Lord's vineyard, as are the missionaries in the other parts of the world.

Nearly a score of newspapers in the immediate neighborhood of Palmyra gave us much publicity, and reported in fairness and in detail the proceedings of our conference in July. In fact, there were papers in that vicinity that had reporters at all of the sessions. This, you will remember, is in the vicinity of the birthplace of the Church of Jesus Christ of Latter-day Saints. It is a joy to me to think of the favorable change that has taken place in the world regarding this great Latter-day work.

A few days ago, in the headquarters of one of the leading candidates who is seeking election as mayor of the great city of New York, I was told by this candidate—and he spoke, by the way, in the presence of fifty or more prominent men of that city—I say he told us at that time that he listened every Sunday morning to the program broadcast by the Tabernacle Choir. And then he added to that group of men: "It is the finest radio program given today," and advised all present to listen, if they were not already doing so.

I was gratified to hear many of those present say they did listen to the program as broadcast by this great choir. I hope it will be some encouragement to Brother Lund and the members of this great musical organization, to know that their efforts are appreciated, and that men of standing in the world appreciate the wonderful music which they furnish from week to week. God bless them in the continuation of their great mission. They are helping us vitally in the preaching of the Gospel.

I passed by one of the large churches in New York, a few days ago, and noticed this sign: "He who neglects the spiritual is living, but he is only half alive." I rejoice to belong to a church that is not neglect-

ing the spiritual. In addition to the great teachings of the Church with respect to the physical, the mental and the moral, we lay great stress upon the spiritual. In my humble judgment, the world needs spiritual food now more than it needs anything else. We can never be wholly right until we get back to first principles, and emphasize again and anew the life taught by Christ and his disciples. If we are looking for heaven we can create it here. The mission of the Church is to proclaim the new light that has come into the world through the revelations of Jesus Christ.

May I say a word to the young people, to the young men and women who may be present in this congregation or who may hear my voice? May I say a word also to the teachers of the young men and young women in this Church: Let us not take the negative side of life. Very little good has been really accomplished by men who took that attitude. It is the men who assume the positive attitude in life that accomplish worthwhile things.

This is not a day for quarrel. We have no time for that. We have little if any time for argument. This is a day of affirmation, of proclamation. This is the message of the hour: God lives! He has revealed himself anew in our day.

I say to the teachers, and to the young men who may be wandering a little, that if you will spend one-half the time looking for the proof that there is a God, that it will take you to find proof that there is none, you will be converted during the period. Why not do it? You will come back to it some day, and all of the time you are wandering in doubt and questioning the existence of a personal God, or the correctness of this faith or that, will have been lost.

Science is helping us to be better Christians. Science is helping us to discover God. It is teaching us how to cooperate with him. It is teaching us how to live, giving us better homes, better ways of living. It is affirmative. It is only man's interpretation of science that is negative. There is no disagreement between true science and the revealed word of God. "Truth is truth, where'er 'tis found."

In the moment that is left to me may I say further that the great mission of the missionaries, and of the Church, for that matter, is to give a true picture to the world of the greatest revelation ever given, namely, the revelation concerning God and his Son Jesus Christ. Much as we revere the Book of Mormon, much as we love it, it is but a witness, a new witness of Christ, the God of this land. It is around him that all truth centers. It is to preach him and him crucified that we are spending so much time and energy in the world.

Much as we love and revere the name of Joseph Smith, his mission was only to proclaim the Savior of the world—to preach Christ and him crucified. Much as we respect the auxiliary organizations, even the organization of the Church itself, they are all given as helps in government, to bring us to Christ. His is the only name given whereby we must be saved.

Oh, what a wonderful message it is! "What joy this sweet sentence

gives: I know that my Redeemer lives." It is the message of the ages. Let us proclaim it, move up and out, so to speak, from any position of defensiveness that we have taken or may have assumed in the past—move out in a great drive for righteousness and for the salvation of the souls of men. There need be given no apology for "Mormonism." It is the Gospel of Jesus Christ. We are not ashamed to proclaim it.

Thank God the world is rapidly growing to know us in our true light. Everywhere there the hand of fellowship and of friendship is extended, when men know of it.

Not long ago, in one of the cities of this country, I spoke on the great philosophy of life as revealed in the Mormon doctrines or the Gospel of Jesus Christ. At the close of the meeting I was delighted to have a man come up and say to me: "I am a graduate of a great university. I was brought up in a religion that said, in effect, that we know not the origin of life, so far as the soul is concerned. It is one of the mysteries of God. I was brought up in a religion that taught me that as soon as we passed from this mortal existence our destiny in the hereafter was determined and we were given our place in the hereafter, and we should remain there forever. It was not until I heard the message of your people, that I learned of a great philosophy that explains in a perfectly reasonable way the origin of the spirit of man and that points the way to eternal progress and growth in development throughout the countless ages of eternity." He continued: "I have never seen or heard of a philosophy that compares with it, anywhere in the wide world, and I have given a great deal of study to religion."

It is that message, that great philosophy, when translated into life, that constitutes the religion of the Church of Jesus Christ of Latter-day Saints. With boldness, but in the language of the great Lincoln, paraphrased: With charity toward all, with malice toward none, with firmness in the right, as God gives us to see the right, let us press on in the duties that have come to us in the preaching of this Gospel.

I have rejoiced and do rejoice in the spirit of this conference. I pray that there shall come into our lives, into our souls, the true message of the hour, that we shall go out from this conference and consecrate our lives anew to the building up of the church and kingdom of God, and that in our souls we shall sing gladly the hymn:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

God bless us in the discharge of our great responsibilities and duties, I humbly pray, in the name of Jesus. Amen.

At the request of President Heber J. Grant, the congregation arose and sang the hymn, "O say, What is truth?"

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy and President of the Mexican Mission

My very beloved brethren and sisters, it is always with trepidation that I stand in this position. I pray that while I stand here this morning I may enjoy your faith and prayers, that perhaps some word that I may drop may be of comfort or blessing to you or to me.

I have been more than pleased with the wonderful spirit of this conference. I bear testimony that the things that have been said are true; that they pertain to the greatest thing in the world, the Gospel of Jesus Christ, and that if we will but adhere to those principles, observe them, and put them into practice in our daily lives, we will benefit by them.

You are the Church of Jesus Christ of Latter-day Saints. The officers who sit here upon the stand are not the Church. They, of course, are a part of it; they are the guiding element in it, under the direction of the Spirit of God, but they are not the Church. They are only people who have been selected from the great body of the Church, to be your servants, to do the things that God desires done for your benefit and for the benefit of mankind. Perhaps none of them occupies his position through his own solicitations, and certain it is that none of them pretends to any superhuman or unnatural ability in the guidance of these affairs. They rely upon the Spirit of the Lord, just as any member of the great body of the Church would have to do, when called as men are from time to time to these positions; and it is my testimony that they do enjoy the Spirit of the Lord.

It seems to me that any member who begins to find fault with the things that are done would better first put himself in this position and ask himself if he could do better. It is most certain, I think, that almost without exception such a person would retreat from his position, and would immediately fall in line and sustain and uphold those in authority. Now, unless the body of the Church does that, the leaders of the Church are helpless. God himself, through revelation, told the Church in early days that his great purposes in certain respects could have been accomplished if the people had sustained the leaders.

Every man comes into the world with his free agency, and every man exercises it: sometimes to his advancement, sometimes to his disadvantage. Every man is entitled to the Spirit of the Lord to direct him, and if he lives as he should, he enjoys it. If he does not live as he should, he never has its companionship. I am certain that the body of this Church, the great majority of them live so that they enjoy this Spirit, and that they, with me, in holding up their hands to sustain these officers, mean just exactly what they say, that they will back up the authorities of the Church in the things they do for its benefit and blessing.

I pray that we may enjoy, as the days and years advance, a greater outpouring of this Spirit, that we may expel from our midst the spirit of criticism and fault-finding that we are told is extant, that it may be replaced by a spirit of love and affection and esteem, and that under

the influence of that spirit this great organization may go forward to its natural and normal fruition.

I stand before you, as some of the other speakers have done, representing the missionary work of this Church. We have an obligation. You have an obligation. We are your servants in attempting to guide that work in the nations of the earth.

It is only a few days since I had the pleasure of talking with a young man who had recently returned from Brother Sloan's mission. He said: "It is our duty to warn the world, but when can we say that the world is warned? Can we stand up and preach a sermon to a congregation, and retire and state that they have been warned? By no means. A man is never warned until he understands and appreciates the truth of the message you give him." It is for that reason that we go into the world, and go over and over and over again the same territory, endeavoring to impress the people with the truth of our message, to bring them to an understanding and a knowledge of it.

My particular work, as you know, is with a foreign people. They are a numerous people and it is a great obligation. Believing as we do in the Book of Mormon, we have a special interest in the native peoples of the American continent. The other day I made a short census computation, to see if I could determine, perchance, how many of those people there are with whom we would like to make contact.

In the first place, our immediate labors are limited to the United States of America, so I was interested in knowing how many of these people we have in the United States. I find that the city of Los Angeles has more than 75,000 Mexican people living in it and its immediate neighborhood. I find that the state of Texas has more than 800,000 people of Mexican extraction. I find that in Arizona and New Mexico there are large numbers of them, though the number I did not learn.

Then I went on to figure the population of Mexico, Central and South America. I find that in those nations there are nearly 100,000,000 people, and perhaps one-fourth of them are of almost pure Indian blood, with another fourth or more, perhaps, that we would call *mestizos*. That figures a tremendous population. That figures a tremendous obligation. When will we ever be able to warn 50,000,000 people in that great expanse of territory; teach them the history of their ancestors; bear testimony to them that the Book of Mormon has been restored; bear testimony to them that the Church of Christ has been organized in the earth, and that they are to receive its benefits and blessings?

This is a tremendous obligation, and now we have just twenty-four young men and women endeavoring to spread that truth among them, aside from a few of their own blood who are laboring with us. I say that it is a tremendous obligation, and one that only the aid and Spirit of the Lord will enable us to carry on successfully.

I would like to see the time come when we could put into the mission field a large force of men and women who would go into these nations and teach them intelligently the basic principles of Christianity, teach

them of the restoration of the Gospel, and give them its benefits and blessings.

We have as fine a group of young men and women as exists in the Church. I am sure they are doing a wonderful work. They are infatuated with it. They dislike to see the day come when they must be released, but come it must, especially now in view of these trying times. They almost invariably leave us with tears in their eyes, and say that they would like to stay, and will come back at the first opportunity.

We are extremely thankful to the Lord for the testimonies he has given us in this great work, for the aid and assistance that he gives to his missionary emissaries in the field.

I was reading, the other day, in a Spanish tract or pamphlet that is issued by the Mexican government, dealing with the early history as developed from archaeological studies of Mexico. There was a statement in it which interested me very greatly. This particular writer was dealing with the religion, as they think they have worked it out, of these early peoples, and of course it carried him on to a generalization of religion. In it he said that in all peoples and among all nations there are only a few who appreciate the abstract principle of Deity, and can understand it, and because of that the clergy necessarily is limited to those very select few who become the priests of the nation; and then for the people, the general people not so well indued with these peculiar powers, they raise up idols for them to worship, so that they may have some tangible vision of the thing they worship. It appealed to me as a strange and peculiar doctrine, so different, so far from our philosophy of life, so far from the philosophy of the Church of Jesus Christ of Latter-day Saints.

If there is anything about our religion that we should appreciate it is its tangibility, it is the fact that it is a philosophy which man has reached, and puerile as he is, can understand. It is that, perhaps, that makes it so popular with the people, that gives them the great and satisfying enthusiasm for it. It is that which gives me comfort, the fact that I seem able to understand it; that I do not have to go to a select few for interpretation of its meaning, because the Gospel, after all, is only the plan that God laid down for the sojourn of man in the earth, in the short time that he should spend here, to gain the experiences and advantages of mortality. It has to be simple, because it is just that plan, the plan of life, and if it were not simple we would not be able to benefit by it.

I trust that God will give us his Spirit, that we may understand the Gospel, that we may live it, that it may be the vitalizing element of our life, that it will give us the comfort, the peace and the joy that we should enjoy through the companionship of the Spirit of God.

I pray his blessings upon us, that he may guide us constantly, in the name of Jesus, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

Yesterday, as I left this building at the close of the morning meeting I overheard a conversation between two brethren, and one of them said:

"If any one has been in doubt as to what he ought to do he should know it now."

I have been thinking of that. It seems to me that any member of this Church who is doing his duty, who loves the Lord, and who endeavors to keep his commandments, who has the spirit of prayer and faith and in humility is seeking to know the truth, ought not to be in doubt, especially in regard to questions that have constantly been before us.

EVERY MAN WILL KNOW THE LORD

I hope and pray for the time to come speedily, the time which has been spoken of by the prophet Jeremiah, when every man will know the Lord, when it will not be necessary for a man to teach his neighbor, saying, "Know the Lord," for they will know him from the least of them to the greatest of them. That time will come, but it seems from conditions today that it is a long way off. It may not be, but when it does come it will be because the love of truth is in the hearts of the people, because they seek righteousness and have the inspiration which they are entitled to receive through obedience, for the guidance of the Holy Ghost is promised unto all those who will be faithful and true.

THE MEANING OF INTELLIGENCE

We very frequently quote from one of the revelations the words of the Lord to this effect, that "The glory of God is intelligence," and I wonder if we ourselves really comprehend what it means. We stop in the middle of a sentence. That is not the end of the sentence, for the Lord says, "The glory of God is intelligence, or in other words light and truth." And then he adds that "light and truth forsaketh that evil one."

When we have the Spirit of the Lord we have intelligence—light and truth—as we have been singing, "O say, what is truth?" It is pure intelligence, if you please, and he who has it has the power to discern between right and wrong, truth and error, and he will follow righteousness.

DUTY TO RAISE THE WARNING VOICE

I rejoice in what has been said in this conference. I regret that any man if he claims membership in this Church would presume to close the mouth of the President of the Church. I feel that it is our duty to warn when we see dangers, and when we discover that there are members of the Church who do not seem to understand what course they should take. We have a perfect right to direct them. That is our duty. We would not be doing our duty at this conference if we did not do it.

Let me read these words from the Lord to the prophet Ezekiel:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

"Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

That is our duty. When we see evil lurking, when we see dangers confronting the people, and especially the Latter-day Saints, it is our duty to raise the warning voice, and not only in behalf of the Latter-day Saints, but to warn all people, for our mission is one that is world-wide, and we should warn all men and give them the opportunity of repentance, of serving the Lord and keeping his commandments if they will. If they will not, then we have saved our souls. We are clear from the blood of this generation. That is our duty.

THE WORDS OF ISAIAH

Now I would like to read a few more words, from the prophet Isaiah, but I am going to read them as we find them in the Book of Mormon. First let me say that the verses that I have just read are in the third chapter of Ezekiel. That is easy to remember. President Grant said yesterday that if you put the sixth of April and the sixth of October together, you have 66. This that I have read is found in the third chapter of Ezekiel. If you put three and three together you have thirty-three, and there you find it again, in the thirty-third chapter of Ezekiel. I want to read these words also given by the Lord through the prophet Isaiah which have a bearing upon the very day in which we live:

"Wo unto them that rise up early in the morning that they may follow strong drink, that continue until night, and wine inflame them!

"And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

"Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

"Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

"And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

"But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

"Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

"Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;

"That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

"Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

"Wo unto the wise in their own eyes and prudent in their own sight!

"Wo unto the mighty to drink wine, and the men of strength to mingle strong drink;

"Who justify the wicked for reward, and take away the righteousness of the righteous from him!

"Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."

THE CONDITION OF THE WORLD TODAY

I say that has reference to our day. It has reference to any day. We may apply it in our lives and in our times. This is the condition of the world today. They have turned from the Lord of Hosts, they have despised his law, they have turned unto iniquity. He has spoken unto them. He would, if they would listen, direct them in righteousness and in truth. He would give unto them his judgment, his statutes, his guidance, and lead them in paths of truth, but they will not. Men love darkness today rather than light, just as they did in the days of our Redeemer. They are blinded against truth and righteousness. They seek it not. Our mission is to proclaim it.

SUCCESS DEPENDENT UPON ATTITUDE OF SAINTS

What a wonderful thing it would be, what a power, if the members of this Church would stand unitedly as one man for the truth! What a glorious thing it would be if we could say, it is not necessary for a man to teach his neighbor to know God, because every one among us, from the greatest unto the least, knows him! If we could say that even as members of this Church, what a power it would be. I am as satisfied as I am that I am here that there is an influence that radiates not only from the individual but from the Church. I believe that our success in the world depends largely upon the attitude of the Saints. If we were united wholly, in thought, in deed, in our actions; if we loved the word of truth, if we walked in it as the Lord would have us do, then there would radiate from this community, from the bodies of the Latter-day Saints in all of these communities, out into all the world, an influence that would be irresistible. More honest men and women would be converted, for the Spirit of the Lord would go before us to prepare the way. As it is when we find those among us who do not keep the commandments of the Lord—there is a thread, if you please, that has been running through this conference—if they, this people, would keep the commandments of the Lord it would be a force and a power and influence that would break down opposition and would prepare people to receive the light of the everlasting Gospel; and when we fail to do it we take upon ourselves a responsibility that is dreadful in its consequences.

OUR RESPONSIBILITY

How will I feel, or you, when called before the judgment seat if someone shall point his finger at me or you and say that "if it had not been for the actions of this man or this group I would have received the truth, but I was blinded because they, professing to have the light, did not live it."

May the Lord lead and direct us in righteousness, and help us to walk before him as he would have us walk in the light. Let us uphold and sustain the man who has the right to speak in the name of the Lord, not only to the Church but to the whole world, is my prayer in the name of the Lord Jesus Christ. Amen.

The congregation sang the hymn, "O ye mountains high."

Elder Joseph Anderson offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

SECOND DAY

AFTERNOON MEETING

The meeting commenced promptly at 2 o'clock p. m.

President Heber J. Grant announced the opening hymn, "We thank thee, O God, for a prophet," which was sung by the congregation.

Elder Horace Ray Pond, President of the Benson Stake, offered the invocation.

Sister Judith Anderson Beard sang a sacred solo, "How beautiful upon the mountains."

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I should like to take a little of the precious time of this conference to advocate patience. I regard patience as one of the finest of all the Christian virtues. It contemplates sympathy, charity, forbearance, suspension of judgment, and perhaps most of all, the ability to wait.

Perhaps it was never harder to be patient than it is at the present time, and yet I think we have never been under the necessity of exercising patience more than now.

SYMPATHY FOR UNEMPLOYED

I have very deep sympathy for men and women who bear the chief burden of the depression; for those who are out of employment, who have long been without work, who see their families in want; who find, perhaps, their own self-respect slipping because they have been forced to accept of charity. I entertain great pity for them, I sympathize with

them. I am well aware of the fact that it is a very difficult thing, as they undergo these privations and wait month after month, year after year, for an improvement in conditions, to hold their patience, but I bid them do so.

EXPERIMENTAL POLICIES

We are now called upon to support what purports to be a very comprehensive program for recovery. It is a complex program. In many respects it is an experiment, acknowledged so to be. Those who are students of our governmental history recognize the fact that in it there have been and are wide departures from established policies, some of which seem to contravene the very fundamental tenets of our governmental faith. I freely acknowledge that as I hear criticisms of this character directed toward some of the policies that are sought to be carried out, I find it difficult, if not impossible, to answer, in terms of our old principles and procedure, the objections that are urged. Nevertheless, for a while, I feel constrained, by very force of all the circumstances, to be patient for the outcome of these experimental policies.

A FAIR TRIAL URGED

I feel that constraint because, while I may have objections and criticisms, I have nothing constructive to offer in lieu of these policies. I think that many a man who gives himself over to criticism of the program which is now being projected for the recovery of the nation will discover, when he frankly asks himself the question, what would he do instead, that he is without a substitute program.

Now, I am not opposed to criticism of the right kind. I think that it is a very definite and a very essential part of the whole theory of a democracy, that there should be open opportunity for criticism. But I do think that in times of great stress, when the very nation itself is languishing for want of something constructive to lift itself out of unheard-of conditions, it behooves the citizens of our country to be patient, and to give to a program projected by our government a fair opportunity. After all, the best way to demonstrate the worthiness or the unworthiness of any policy is to give it a fair trial, and the quicker any projected policy may have a fair trial, the sooner will its adaptability be determined.

I feel very much assured of one thing, and that is this: that unless we give to our government our united support, our patient support, we are going to be thrown into the throes of more confusion than that which we now suffer.

SUBSCRIBE TO SPIRIT AND CONFORM TO REQUIREMENTS

So I appeal for patience. Let us discover, by cooperation and support, what may come of these programs. For one, I do not doubt good intention as the premise. Many of the policies are fraught with innumerable difficulties. I have had experience enough to know that it is not an easy thing to revamp a business to conform with the require-

ments of N. R. A. But I take it that the chief thing to be conserved, after all, is the spirit of the movement, and while there may be some technical difficulties encountered, by which an absolute compliance becomes almost impossible, I take it that there is no one who cannot, if he will, subscribe to the spirit and conform as nearly as may be to the letter of the requirements. I don't have very much respect for the one who pretends to conform to this program, and secures the Blue Eagle to adorn his establishment to avoid stigma and criticism, and then ignores the provisions and the intent and the spirit of the Act. To my thinking, that is deceit unwarranted.

Brethren and sisters of the Church, we cannot be Latter-day Saints without being honest, honest with ourselves, honest with our neighbors, honest with our country, honest with God. No manner of deception may be practiced by a man without robbing him of the fundamental spirit and genius of the Gospel of Jesus Christ.

APPEALS FOR SUPPORT FOR LEADERS

Now, I need not say more to indicate what I think should be the attitude of our people, as citizens of the Republic, toward the policies inaugurated by our government. It is true that we may entertain some different views, and we have the right to our opinion, the right to the expression of it, but in an emergency an army follows its commander. I submit to you as to whether or not we are in an emergency, and I appeal for support for our leaders in this great crisis.

We of the Church believe in sustaining government. Wherever our people are located, they are admonished to support, not only the form of government under which they live, but those who preside over them, kings, rulers and potentates. It is a part of our creed.

SUSTAINS GOVERNMENTAL AGENCIES

Not infrequently, of late, I have been asked by rather critical people: "Does the Church believe in the capitalistic system?" Some have thought that we ought to set ourselves against the established economic system of the country in which we live. My answer has always been: "The Church has no economic creed that it advocates for the country. It is true that it does have a conception of one that may be initiated in the fold of Christ, when preparation is made for it, but it sustains the governmental agencies that are set up where it exists, where its members reside."

PLEADS FOR PATIENCE

I think we need to be patient in other affairs. I believe we need to be patient with each other, as fellow members of the Church. We need to be patient with youth. We need to be patient and sympathetically suspend our judgment of others, unless perchance we are commissioned to judge and under that commission are obliged to exercise a delegated prerogative. We have been told to judge not, that we should not be

judged. We have been told to forgive. We are taught the principle of repentance. We know that every one is frail. We know that we all commit sins, either of commission or omission. None of us stands perfect, and we need, as our President said in his opening remarks, to be forbearing and kindly disposed, and to see our own faults, and attempt to remedy them.

I sum it up under the caption of "Patience," and I plead for that divine quality to be manifest in the hearts and attitudes and actions of the Saints.

DEPARTED AUTHORITIES AND THEIR SUCCESSORS

I cannot refrain from just one comment with reference to the good men who have passed from mortality since our last conference meeting, and those who have succeeded them. I loved Brother James E. Talmage. I sat next to him for seventeen years in the Council of the Twelve. I have been blessed many times by the extent of his knowledge. I have been inspired by his diligence and his labors. I feel that he has made an inestimable contribution to the advancement of God's work, and that Brother Brigham H. Roberts, too, has done a monumental work, especially in his defense of the faith, and in his voluminous writings for the cause.

I feel sure that the right men have been chosen to succeed these men. I love Brother Callis. I have been in the mission field with him. I have seen the spirit that he carries with him in his work. I have wondered how the people of the Southern States, over whom he presided for so many years, can find another father to take his place. They have depended on him, accepted his advice and counsel, and were ever encouraged by his wonderful discourses and his kindly treatment.

THE DEVOTION AND TESTIMONY OF WILLARD RICHARDS

Brother John H. Taylor is a boyhood friend of mine. I don't know whether I ought to say it or not, but I feel disposed to say that I have never been able to explain my own inclusion among the general authorities of the Church, except on the ground that my grandfather, Willard Richards, offered his life for this work. He was an intimate friend and associate of the Prophet. I know that he meant what he said when he offered to die for him. I know that he was true to him. I can think only that I came to the position that I now occupy because his good, loyal blood coursed in my own veins.

My grandfather and Brother Taylor's grandfather were together in Carthage, with the Prophet and the Patriarch. I have felt very close to Brother John. I have felt that by inheritance we had a kinship, a comradeship, and I rejoice highly to know that I am now privileged to associate with him in the councils of the Church.

I know that this is God's work. My grandfather knew it. He left his testimony to me of it, and I know that when he gave his record that Joseph was a true prophet, that he did not lie. The testimony that I

have from him, sustaining the knowledge that has come into my heart, makes me to say: I know that Joseph is a prophet of the living God. I want to live worthy of his association. I should be gratified beyond measure if I could only come back into his presence and receive a word of commendation from him for my humble participation in the cause which he was instrumental in setting up.

God bless you, my brethren and sisters, I pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I had the pleasure yesterday of bringing to the afternoon services of this conference Miss Thelma Cazalet of London. Miss Cazalet is a member of the English Parliament, and is in America studying the economic and social conditions of the country. It is gratifying to know that in her itinerary she included Salt Lake City. Upon her arrival here, she called on me and presented a letter of introduction from Mr. William Teeling, one of England's most prominent newspaper men. I had the pleasure of entertaining Mr. Teeling two years ago, and he seemed to have enjoyed seeing this marvelous building, and listening to its great organ. His letter to me concerning Miss Cazalet reads:

"If you remember the time that I visited you in Salt Lake City, you will recall that we went to the Tabernacle; and then you were kind enough to take me to meet President Grant and his counselors. I wonder if you will allow me to introduce to you Miss Thelma Cazalet of the British Parliament. Miss Cazalet is very much interested in the social life of the United States, and expects to go to Utah to find out something about the Mormon people, how they interpret life, and what they are doing for the social uplift of humanity through their marvelous organization. I would be very glad if you will call on Mr. Smoot, and have Miss Cazalet meet the distinguished senator, for she wishes to interview him on the economic conditions of America."

The rest of the letter is personal, so I will not quote it.

I had the pleasure of escorting Miss Cazalet about the city, and calling on Senator Smoot. I am very happy to tell you the gracious compliment Miss Cazalet paid Senator Smoot, for she said that the English people and members of Parliament regard him as one of America's greatest citizens, and a man who more than any other American understands the economic and financial problems of the world. This gracious compliment paid the Senator I shall not forget; I appreciate it from the bottom of my heart.

A great many tourists come to Utah, and pay high tribute to the work of our people. They see something here that is delivering mankind from bondage, and bringing liberty. Such a revival is not the work of man, but the work of the Spirit of God. Miss Cazalet looked into your faces and noted your honesty; your sincerity of life. "There is something about the people here that is impressive," she remarked in words that to me were graciously given.

Miss Cazalet is a friend of Susan Ertz, who also visited Utah

something over a year ago. I had the pleasure of taking Miss Ertz about the city and bringing her to this building where she heard an organ recital. It was an impressive hour. Miss Ertz has written a great novel based on the trek of the Mormon pioneers to the far West. In her story the hardships and sorrows of the people are clearly portrayed; and she tells of the great truths of colonizing the West, and pays high tribute to the pioneers of this State.

It is only recently that the noted Austrian writer, Walter Eidlitz completed his two volume work entitled ZODIAC. I think the novel bids fair to obtain the Nobel prize for literature this year. Herr Eidlitz came to Utah from Vienna, Austria, because he had been told by one Ann Litisch that the Latter-day Saints seemed to have a power far beyond anything she had ever experienced in her life. Here Herr Eidlitz would be able to find the power and light that the world needs, namely, the priesthood of God. Herr Eidlitz was in our home for two weeks investigating the truths of the Gospel of Jesus Christ our Lord, and he was greatly impressed with our testimony that the holy priesthood of God had been restored to earth.

I think that all people who accept the Gospel of our Lord are the intelligent ones of the world. It is true that we bring from Europe and other parts of the world the poor in material things, but not the poor in spiritual gifts. We have brought from Scandinavia, Germany, England, Italy, France, and other nations those who have humble faith in the Savior. It is only such who can understand the Gospel. They, like the Apostle Paul, find power in faith; a faith that produces and works itself out in a life of love. They learn like the rest of us that true faith gives all; and in return receives all. This is what was meant by the Prophet Joseph Smith when he wrote these words which are found in the eighty-eighth section of the Doctrine and Covenants, a book which I wish we would read more in our homes:

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things."

A few months ago I brought into this building Dr. Murai, one of the distinguished educators of Japan. He was greatly interested in the architectural beauties of the Tabernacle, and the radiancy of the interior. It all looked so beautiful that day. On his return to Japan, he wrote me some of his impressions as to what the Gospel means, and among the many good things he said were these:

"To follow Jesus Christ means: First to be a child toward God. This is trust and faith in our Maker. We must be servants, and serve with spiritual grace and power our God. Then the next thing is to be sovereigns over ourselves, which means self-control. Think of these words: Faith, Service, Self-control. What a lovely lesson! Religion after all is a holy synthesis of all that is true and beautiful."

I am thankful that this noble old building in which we are sitting this afternoon inspires such thoughts in the hearts of men. Through many channels of thought, I firmly believe that mankind is coming to a better understanding of life and its meaning; I think the world is moving toward Christ. It was the prophet Malachi who wrote:

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering."

Our call as members of the Church and as men holding the Priesthood of God, is to go into all the world and preach the Gospel. It is a sacred thing given us to do. To be effective in this we must go forth with pure hearts and contrite spirits; with an eye single to the glory of God. Our spirits must be clean: and with pure hearts, which will enable us to see and understand the ways of truth, we will become the standard bearers of that divine Will which ultimately will establish the glorious Kingdom of God on earth. So in the midst of this practical world, we shall have to exhibit a practical life of love: a busy life of helpfulness; feeding the hungry, receiving the stranger, clothing the naked, visiting the sick and sorrowful. In this period of stress and tribulation, sorrow and pain, trouble and care, there is a deep and lasting lesson to be learned. It is the lesson that no one can live without God in his life. The Apostle Paul wrote to the Philippians: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Be encouraged, my brethren and sisters. Your lives will be filled with greater visions and dreams; your days will yet be golden. Remember what an apostle of old said to the Romans:

"Be kindly affectioned one to another with brotherly love; in honor preferring one another;

Not slothful in business; fervent in spirit; serving the Lord;
Rejoicing in hope; patient in tribulation; continuing instant in prayer;
Distributing to the necessity of saints; given to hospitality."

When we have given heart and soul and life to God, we need not worry about the things that may happen tomorrow. The courage of faith will be our attitude of mind that will bring peace today. There is Light today in the world. It is a greater and more radiant light than ever before in all history. This light is the Truth of God as revealed by the Father. Remember what the first historian wrote in the Holy Scriptures:

"In the beginning, God created the heaven and the earth.

And the earth was without form and void; and darkness was on the face of the deep. And the Spirit of God moved on the face of the waters.

And God said, Let there be light: and there was light."

Then we are told in words that ring with the greatest and most divine truth of all: "God created man in his own image, in the image of God created he him."

God bless us every one. May our love increase; may our faith in God deepen, I ask in Jesus name. Amen.

The congregation sang the hymn, "Do what is right."

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

Sunday, following the funeral service of President Roberts, I returned to my home hoping to find a subject I might use if called upon during this conference. Long ago I learned that when disturbed I might go to the Lord in the spirit of prayer, and receive comfort. Before leaving my room I had prepared some notes, for the purpose of refreshing my memory. Yesterday morning, during the speech given by President Grant, I felt my notes perhaps would be useless. By the time he had finished his address to us I was convinced the Lord had heard and answered my prayer.

The proceedings of this conference, thus far, have given me encouragement. I shall read the notes I made at that time, for they are a witness to me that the Lord does hear and answer prayers.

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

"And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

"Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (Doc. and Cov., Sec. 1)

These are the words of the Lord given to his prophet Joseph Smith. It seems to me that conditions of the world are such today that this warning is timely and very appropriate. While the Church of Jesus Christ of Latter-day Saints is increasing in numbers, both as to members,

and participation in church activities provided for their spiritual and temporal welfare, there is yet much to be accomplished. From a careful study of the records it appears to me that there is a broad field for missionary work which now is being worked in only a haphazard manner, although we have the machinery set up the spiritual energy does not appear to be sufficient to cause it to operate to the fullest extent.

Are we devoting our time to a study of the theories of men alone? Theories of men may or may not be based upon truth. The revealed word of our Father is the truth and can be proven by each individual for himself. To obtain such truth one must so live that he comes in harmony with the principles of truth as laid down in the teachings of our Lord and Savior; this seldom comes through opposition thereto. One who makes a practice of profaning the name of Deity cannot approach him in the spirit of truth for he has said: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." That commandment is just as much in force today as when given and one who disregards it has not the spirit of truth. He who fails to remember the Sabbath day to keep it holy does not develop a spirit to which the Lord may reveal the truth. The Lord demands that we "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This commandment has been repeated in this day in Section 59 of the Doctrine and Covenants, which says further, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."

Are our religious services such that all classes may be encouraged by them? Do all who attend have the spirit of worship? Are any inattentive? What are we doing for those who make a practice of using church services as a visiting time? Are our socials orderly? Is there always some one with an understanding disposition on hand to encourage those who are inclined to rowdyism? To my mind attention to these things is of great importance to religious training, for they tend to belittle and make light of the spiritual.

A careful examination of quorum and auxiliary records will if analyzed reveal a most interesting story, and unless those of us who have been called as leaders become thoroughly familiar with this story we shall naturally approach our labors in an inefficient manner. Are we holding our young men and moving them from one quorum to the next without loss? Are they becoming more zealous in their work and more willing to serve as they approach new experiences? If so we may well rejoice in our labors; if not, it is our duty to redouble our efforts and plead with our Father for wisdom and power to accomplish that end. Spirituality is not developed alone through the study of the revealed word; there must be also a service through which the Gospel principles may be applied, creating in return that joy the Lord is pleased to bestow upon his children as a reward. These two, service, with a knowledge of the Gospel, will break down the power of the adversary and build in the one so fortified

a resistance against evil and a power to understand the truth, for our Lord has said: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free." (John 8:31-32)

To add to the activities of the Aaronic Priesthood we have been during the past few years developing work in genealogy. The work of the Genealogical Society is taking an important part in this conference. Their objective is to save our dead. I am sure that with proper planning on the part of Aaronic Priesthood supervisors those who hold this Priesthood can do much, not only to gather the records of their ancestors but also in doing work in their behalf, which will develop the spirit of this work. To know how to prepare records, to be baptized for his ancestors, and later perform other temple ordinances before leaving for the mission field would place each Elder in a position to render great assistance to those who live in the missions, by helping them to prepare their records, much of which, when completed, could with our help be done for them and cause them to feel contented to remain with their friends and neighbors where they may serve as missionaries also, for the missions are embraced in Zion, and young men at home preparing for such work will become a tower of strength to them and examples for good at home. Parents who are about to send your boys into the mission field do not be content with having them go through the temple only the few times they do so while at the mission home. Go with them before this time, help them to understand the full meaning and purpose of this work. This is not alone a privilege, but an obligation placed upon us. We read in the Doctrine and Covenants, Section 68:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. * * *

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. * * *

"And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."

It is extremely important that we shall provide for our dead that which they were unable to do for themselves, but what of those who were not worthy and who had that opportunity? We are given to understand that they must await the time of the Lord before they can enjoy the blessings promised. What of the boy growing to manhood who is neglected during this time when he so much needs encouragement through a contact with those who understand the Gospel and have a

desire to use this knowledge to teach them in the spirit of love and truth? What of the man who has been neglected, whose children are untrained because of his lack of knowledge, a condition existing generally not because he would have it so? Perhaps he too was neglected and has not the power within himself to regain that which he has lost. Is it not even more important that we save him and his household while he has the privilege of enjoying the promise of coming forth in the first resurrection? Let us be mindful of the words of the apostles of old:

"Brethren, if any of you do err from the truth, and one convert him;

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19-20)

"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby knoweth we the spirit of truth, and the spirit of error.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (I John 4:6-7)

As an example of service I give you the following: The Tabernacle choir began to sing over a national radio network a little more than four years ago; their program is now considered to be the outstanding radio program in the world. Why? Because they receive no other compensation for their work than the joy of service. There are 273 members, they rehearse Thursday nights, sing over the Columbia broadcasting network each Sunday morning, and for the regular Church service Sunday afternoon each week. This requires them to make three trips to the tabernacle and three home each week, a personal outlay for each, of 50 cents a week for car fare. Their average attendance is 63.56 per cent. Each Sunday they are heard from more than 80 stations with combined facilities valued in millions. The commercial value of each program period is about \$10,000.00, and of the full period they have been on the air \$2,500,000.00. Each Sunday they are heard not only in the United States but also in Europe where the program is relayed by short wave length, those living on the isles of the sea eagerly look forward to it. All this because of the devotion of these singers which finds expression in their faithful attendance and in song and the sweet organ music mellowed by a divine providence.

I quote from Doctrine and Covenants, Section 93, verses 21 to 28:

"And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

"And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

"Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

"And truth is knowledge of things as they are, and as they were, and as they are to come;

"And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

If these words are true, and I sincerely believe with all the powers of my soul that they are, are we not charged with a great responsibility?

May our Father help us to understand and live in obedience to his commandments I humbly pray.

-ELDER JOHN V. BLUTH

President of the Canadian Mission

My brethren and sisters, when I heard Brother Grant say that some individual had sent a card, anonymously, asking that the Word of Wisdom be not spoken of in this conference, I wondered whether that individual expected to be present, and whether or not present at each of these sessions. If so, he or she must have been surprised at the wonderful success that card had in bringing exactly the opposite results.

Most of the speakers have dwelt upon the principle of temperance, and the problem before the people at the present time. I want to indorse the remarks of Brother Ballard, relative to how the missionaries feel in the world, or at least in that part of the world to which I have been assigned, the Canadian Mission; what anxiety they feel as to how Utah will stand upon this question that comes before them shortly—the repeal of the prohibition amendment.

They have traveled there and taught the people that this Gospel is different from theirs; that it has life and vitality in it; that it changes the lives of its adherents, makes them better, gives them newer ideas; that they live the Gospel of Jesus Christ. Now, they wonder, as they walk the paths, the lanes, and the highways, preaching the Gospel, as to what the result will be should Utah follow the majority who have thus far expressed themselves, the history that she will make. They feel that though Utah be the only state in the Union that votes against the repeal, they can hold their heads high and say: "We have been vindicated; the Latter-day Saints have been taught the Gospel, and whatever there may be of theory or idea as to why they ought to be better off with repeal of the Eighteenth Amendment than they are with that amendment in the Constitution, they have at least shown their faith by their works." They feel if otherwise, the people will say: "You have told us that you have a gospel different from all else that exists in the world; that it has a revitalizing effect upon your people. Now explain Utah's vote." Utah, we are told, is sixty per cent Mormon, and forty per cent non-Mormon; and out of that non-Mormon membership there are many in the Christian denominations and churches who are working hard and diligently against a repeal. If Utah then votes for repeal, it means that thousands of the Latter-day Saints have forsaken that which they have been taught, and have been led away by error.

Brother Joseph Fielding Smith overheard a remark about which he spoke, to some extent. I also overheard one by a church worker

who felt that he had to vote "wet," or for the repeal, because it meant more revenue to us. I wondered where in the world that revenue is going to come from, except out of the pockets of the people who will then be led to indulge in the things that they have refrained from heretofore. Every dollar they spend for liquor goes first to pay for the rent of the saloon, for the purchase of the fixtures the saloon-keeper has to have, for the purchase of the merchandise he expects to dispense there, for the home that he builds for his family, for the luxuries that he gives unto them, for the car, the radio, and other things, to pay the tax upon his property, to pay the taxes upon the saloon property, and to give him something to lay by for a rainy day; and if there is any part left, that goes to revenue. How much? Possibly a dime on a dollar; I doubt if that much. Oh, is it necessary to put a dollar through the hands of the saloon-keeper in order to get a dime back in revenue, and while we get that dime back debauch the manhood of the nation? That is the question as it appeals to me.

The missionaries feel that they want to be able to say that Utah has shown, by its attitude, that it lives what it preaches.

The song at the opening of the session here this afternoon was:

"We thank thee, O God, for a prophet,
To guide us in these latter days;
We thank thee for sending the Gospel,
To lighten our minds with its rays.
We thank thee for every blessing,
Bestowed by thy bounteous hand.
We feel it a pleasure to serve thee,
And love to obey thy command."

I feel if we who have sung that this afternoon really mean what we have sung, then we can count upon all of us to do that which is right in this matter, and as missionaries bring as many more to the same attitude of mind. Our prophet has spoken; counsel has been given. Years past have proven to us the wisdom of abiding by the counsels given unto us. Why not learn by experience already had, rather than the lamentable experience that is bound to come to us otherwise?

I bring you greetings from the brethren and sisters in the Canadian Mission. They are not many, but they are determined; they are full of the Spirit of the Lord. We love them for their integrity, their desire to serve, their willingness to devote as much time as can possibly be given in every day of every week, during their service, in bringing the Gospel to as many people as possible, in any way that they can conceive of. We need more missionaries. We have had to abandon or withdraw our missionaries from four districts, and to concentrate a little more, pending the arrival of more missionaries. But we feel that we are doing the work of the Lord, that his blessings attend us, and that there is a finer spirit than there has been for some time, and that spirit is creeping into the branches of the Church. Much of the discord and disunion that has been exhibited heretofore has been dissipated. The people have learned more of the philosophy of the Gospel, what it means to love

and to forgive and to overlook. They have learned something of the difference between discord and union, and what the results of those two will be. They are coming nearer unto the Lord. They are putting up a little with one another's faults where they criticised before.

Our baptisms have increased considerably over those of the entire past year, and there are quite a number of prospects who show an interest in the Gospel, a genuine interest, because of the principles taught. We feel to rejoice in the work of the Lord in that mission. It may be the gleanings time for we get them, one out of a city and another out of a county, here and there, but they are souls, children of God, and should be found.

We rejoice in the work we have been given to do, and we pray God's blessing, not only upon the work in our mission, but upon the fields throughout the entire world. May the Lord so bless us that finance and means may come unto us, and that the spirit of sacrifice may enter our souls, that we may send more of our people into the field; and may he open up the places where so far the Gospel has not yet been permitted to come, and that the people may be willing to receive it. Then we may find another harvest time.

God bless you all, my brethren and sisters, and may he help us to be faithful unto the end, and, having entered into the fold through baptism, not be content to sit down by the gate where we entered, and say: "We are saved," as they do in the world, but recognize the fact that our whole journey still lies before us, and if we expect to reach the destination we must continue to plod on in faithfulness, in activity and in service, and learn more about God's commandments, and about living them.

God bless you, is my prayer, in the name of Jesus Christ. Amen.

ELDER ARTHUR WELLING

President North Central States Mission

Though feeling my weakness very keenly, my brethren and sisters, in filling this important position, I am nevertheless glad to join in the spirit of this wonderful conference, and briefly to report conditions in the North Central States Mission.

Listening to the clarion call of our President and others who have spoken in this Conference, I have thought of the question of Paul to the Corinthians: "If the trumpet shall give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8). Obviously, the answer to the question is, "nobody;" which, I believe explains in part the confusion that is found in the religious thinking of the world. There is in its leadership no authoritative, "Thus saith the Lord."

Whatever else may be thought of "Mormonism," its trumpet call to the world is no uncertain sound. Just think: The Father and the Son themselves, in the sacred grove, announcing Divine disapproval of conditions as they were, and proclaiming a restoration of the Gospel;

Moroni, a great Prophet of this hemisphere, restoring the scripture and record of his people, The Book of Mormon; John the Baptist, conferring the Aaronic priesthood; Peter, James, and John, the Melchizedek priesthood; Moses, Elias, and Elijah, restoring the keys of their great calling, with all that that implies.

And now, today and yesterday, and at every such conference of the Church, the voice of the Lord unmistakably, through his chosen leaders, presenting clear, emphatic, and authoritative trumpet calls to the world, "repent, for the kingdom of heaven is at hand."

So I am glad to be here, to find myself in harmony with all that has been said and done at this marvelous Conference, and to carry back the message of it to the people among whom it is my privilege and honor to serve.

In the North Central States Mission we have only one-third as many missionaries as formerly, but we are trying to carry on and to make up this deficiency in three ways: First, by increased activity on the part of the few missionaries who remain: Secondly, by extension of our special or local missionary service: Thirdly, by the greater use of our branches and of the auxiliaries of the Church as missionary agencies and centers of missionary activity.

To illustrate: only last week, in a far corner of the mission, I met with a newly organized Mutual Improvement Association. Forty-three people were present. Three of us were missionaries. Five others, constituting the leadership of the group, were local members; and thirty-five were friends and investigators who had come out to participate in the benefits and blessings of that particular auxiliary. And so it is elsewhere throughout the mission.

In the far northwestern corner of our mission, not many weeks ago, four hundred miles above the border at Beaver Crossing near Cold Lake, we held a baptism, blessed a few babies, and organized what I suppose is the northernmost branch of the Church in Canada. This little pioneer community faces the necessity, at once, of building for themselves a chapel from the timber growing on their homesteads; and our hope and prayer is that the Lord will bless them, and that the Gospel may be carried to the various corners of our mission with such agencies as remain.

Opportunities abound for preaching the Gospel, for which we are grateful; and sentiment favorable to our Church and people is growing. Concerning our missionaries, we are pleased to report that the young men and women who come to us are "the salt of the earth." Every one of them is well, and busy, and happy in his or her work, and the Lord is blessing their efforts and magnifying them in the eyes of the people.

Our testimony is that God lives, that this is his Church and Kingdom; and that it will stand forever; and "we are all enlisted till the conflict is o'er."

To which humble testimony and report may the Lord add his blessings, I pray, in the name of Jesus Christ. Amen.

ELDER HYRUM D. JENSEN

Former President of the Norwegian Mission

My brethren and sisters, words cannot express the joy and satisfaction that I have today in being present in our General Conference. It has now been five years since I had the privilege of meeting here, listening to the counsel of the servants of the Lord.

I have been absent in the Norwegian Mission for four and a half years, and I must say that we have been under the leadership, in Europe, of one of the most wonderful men I have ever met, President John A. Widtsoe. I am very thankful that I had the privilege of going into the European Mission while President Widtsoe was taking charge of that mission. He has been a father to us mission presidents. He has been a father to the missionaries—a man whom we could always depend on for counsel and instruction.

But we have missed the counsel and instructions that you receive here twice a year, and as I stated, I have not words to express my joy in having had the privilege of hearing the voice, the instructions and the counsel that we received yesterday from our beloved President, Heber J. Grant, and from the others who have spoken yesterday and today.

I bring you greetings from the Norwegian Mission, from the elders and the Saints. There are only a few missionaries. We haven't had as many as we wish we could have had. I sometimes have said that I was sorry I was called to go to the Norwegian Mission just before the depression came. But when I look back upon the work that has been performed there, I feel that the depression has been a blessing to us. While it has deprived us of the missionaries from home, it has compelled the Saints to be more faithful and more energetic in the work. Every branch in the Norwegian Mission today is thoroughly organized and in the hands of local people. We have no missionaries that are concerned in any way with the branches.

We have all the organizations that you have here at home. While we haven't them as perfectly organized, perhaps, as you have here, they are working toward perfection. Our Relief Society is doing a wonderful work. I don't know what I would have been able to do in the mission if it hadn't been for the good, faithful sisters of the Relief Society. Where we had no Priesthood or male members in the branches or in the cities, these faithful sisters have carried on the Relief Society work, and are doing it today.

Our Sunday Schools are fully organized and doing a wonderful work. We have nearly as many children enrolled in our Sunday Schools who do not belong to the Church as we have who belong to the Church.

Our Mutual Improvement Associations are all in the hands of local people, and are performing a wonderful work among the young people.

We have the Primary Organization, which is just in its infancy, but the sisters who have charge of it are working hard and faithfully

to make it a success throughout the mission. There are many more children who belong to or are attending the Primary Association who do not belong to the Church than there are children who are members of the Church. We are holding in the homes of the Saints and in the homes of our friends, who will open up their houses for that purpose, Primaries in different parts of the city. Eight to ten or twelve children at a time are gathered together and are instructed in the principles of the Gospel. We have been following out to the letter the instructions that we have received, and the lessons that have been sent to us through the *Children's Friend*.

We have the Genealogical organizations organized throughout the mission, and they are now doing a splendid work. The Saints are becoming interested in the gathering of their genealogy, and I look for the time to come when we shall receive from that land a great many names of people for whom the Saints here in Zion may do work in the temples.

I can join with the other mission presidents in stating that the young men who have been sent to the Norwegian Mission during my presidency are the choicest young men I have ever had the privilege of laboring with. We have only ten missionaries at present in the mission to do the work that was formerly done by twenty missionaries.

In closing, I will state that my first mission to Norway was thirty-nine years ago. I found conditions very much different at that time from what they are now. My second mission was in 1911, 1912, and 1913. I came home in the fall of 1913, and went back to take charge of the mission in 1929. I found that there was great opposition to us during my earlier missions. We had some difficulty in getting missionaries into the country when we received seven missionaries at one time. The government officials asked what we were trying to do. For a time it seemed that we might have to write home and ask that so many be not sent at one time; but conditions have changed. We could use today as many missionaries as the Church is able to send to the Norwegian Mission. The people are hungry for the Gospel. They are praying to God that men will come to them with the truth. They are searching for the truth.

These ten missionaries were holding seven open-air meetings a week during the summer months, and we figured that we were having an attendance at these open-air meetings of between two thousand and twenty-five hundred people, who came out regularly upon the market places and in the parks to hear the Gospel explained by the missionaries. When I bade the people farewell on the main public square in the city of Oslo, and told them that I was going to return home, perhaps a hundred people came forward out of the audience of about four hundred and fifty people, and bade me farewell, wishing me joy in the future, and thanking me for the enlightenment that they had received through our meetings upon the public market places of Oslo.

My brethren and sisters, I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God. I thought I had a testimony of the Gospel, a living testimony, before I went upon

this last mission, but through the inspiration of God that has attended me in my labors while I was there, and my dear wife, and the good missionaries with whom I have had the privilege of laboring, there has come to me a testimony, and I hope the Lord will never permit me to do anything that will deprive me of it, because it is the only thing that brings joy and satisfaction to me.

I plead with the Norwegian people—you of Norwegian descent—to do more towards teaching your children, your young men, the Norwegian language, so that when they go into the mission field they will be better prepared to preach the Gospel, because it is resting upon our shoulders, those who have Norwegian blood running in their veins, to warn that nation, and to give them the Gospel. May we do it, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

CHANGES IN CHURCH OFFICERS SINCE LAST APRIL CONFERENCE

Mission Presidents Appointed

Joseph F. Merrill appointed President of the European Mission to succeed John A. Widtsoe.

Don B. Colton appointed President of the Eastern States Mission to succeed James H. Moyle.

Daniel J. Lang appointed President of the French Mission to succeed Golden L. Woolf.

Rufus K. Hardy appointed President of the New Zealand Mission to succeed Harold T. Christensen (acting President).

Milton H. Knudson appointed President of the Norwegian Mission to succeed Hyrum D. Jensen.

LeRoy Mallory appointed President of the Tahitian Mission to succeed George W. Burbidge.

Thomas Edgar Lyon appointed President of the Netherlands Mission to succeed Frank I. Kooyman.

Elias S. Woodruff appointed President of the Central States Mission to succeed Samuel O. Bennion.

Mission Name Changed

The Armenian Mission has been changed to the Palestine-Syrian Mission.

Stake President Appointed

S. Taylor Farnsworth succeeded Thomas W. Gunn as President of the Beaver Stake.

New Ward Organized

Vermont Ward, Los Angeles Stake.

New Independent Branches

Bay Branch, San Francisco Stake.

Pittsburgh Branch, San Francisco Stake.

Vallejo Branch, San Francisco Stake.

Challis Branch, Lost River Stake.

General Authorities who have Passed Away

James E. Talmage, of the Quorum of the Twelve.

Brigham H. Roberts, Senior President of the First Council of Seventy.

Bishops who have Passed Away

Joseph L. Shumway, Virginia Ward, Los Angeles Stake.

E. Glen Wood, Glenwood Ward, Alberta Stake.

Gideon W. Diswell, Manti South Ward, South Sanpete Stake.

Others who have Passed Away

John L. Bills, Second Counselor in Lost River Stake Presidency.

Susa Young Gates, one of our most faithful and diligent workers among the sisters, from her young womanhood until her death.

Sister Mildred B. Jensen sang a sacred solo, "The Lord is my light."

The closing prayer was offered by Elder Joseph R. Christiansen, President of the Moroni Stake.

Conference adjourned until 10 o'clock Sunday morning, October 8.

THIRD DAY

MORNING MEETING

Sunday morning, October 8.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied before 9:30 o'clock. The large Assembly Hall on the Temple Block was crowded with people who could not find accommodation in the Tabernacle, and hundreds of others assembled on the Tabernacle grounds, where they listened to the proceedings as they were broadcast by radio.

As a prelude to the fifth session of the Conference the following program of choral and organ music was rendered by the Tabernacle Choir and Organ, from 9:30 to 10:30, and broadcast by radio from coast to coast over the Columbia Broadcasting System, originating over Station KSL:

"Awake" (Wagner)—Choir.

"I'll sing thee songs" (Clay)—Organ.

"Arise, O glorious Zion" (Careless)—Choir.

"Scherzo" (Rogers)—Organ.

"Glorious things are sung of Zion" (Daynes)—Choir.

"Finlandia" (Sibelius)—Organ.

"Lead kindly light" (Parks)—Choir.

"Lo! the Mighty God appearing" (Stephens)—Choir.

"Pilgrims Chorus" (Wagner)—Organ.

"He that shall endure" (Mendelssohn)—Choir.

"Berceuse" (Dickinson)—Organ.

"The Lord's Prayer" (Gates)—Choir.

"March Religieuse" (Guilmant)—Organ.

"Hail bright abode" (Wagner)—Choir.

"Gently raise the sacred strain" (Phelps)—Choir.

The Tabernacle Choir was conducted by Anthony C. Lund. Organ accompaniments and organ solo presentations were played by Frank Asper.

Following the Choir and Organ broadcast President Heber J. Grant announced that the Choir and the congregation would join in singing the hymn "Praise to the man who communed with Jehovah."

After the singing of this hymn, the opening prayer was offered by Elder Joseph J. Daynes, President of the Grant Stake.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

My brethren and sisters, I desire to express the gratitude which I feel that I am permitted to meet again in a general conference of the Church. I have not been well, but through the blessing of the Lord

I have not been seriously sick. I thank him and praise his name for this privilege.

I love to be here at these gatherings of members of the Church of Jesus Christ of Latter-day Saints. I love to listen to the voices of my brethren who are called upon to address you. It is one of the joys of my life.

Naturally, knowing that I might be asked to make remarks at this conference, I have thought of something to say. I knew the message that I wished to deliver, but was at a loss to find words with which to properly express it. Elder Joseph Fielding Smith, in his remarks, supplied me with a text. He quoted from the words of the Prophet Ezekiel, words which, notwithstanding the centuries which have passed since they were uttered, are as applicable to us today as they were when the Lord uttered them to him. It was an admonition to him personally.

HAD TURNED TO IDOLS

The Israelitish people had turned from the faith of their fathers to the worship of idols. The Lord called Ezekiel, the son of Buzi, to go to them and proclaim his word, and he tells us that he went to those who dwelt upon the river Chebar, and abode with them for seven days. He marvelled at their wickedness, at their lack of faith, and hesitated to declare the message which the Lord had sent him to deliver. It was at this time that the Lord called his attention to the fact that when he required at the hands of a man the accomplishment of a work, when he sent him to call the wicked people to repentance, and he failed to deliver that message, and the wicked died in their sins, he might be held responsible for it. But he also said to him that if he complied with the commands of God our father, and warned the wicked man of his ways, then if the man died in wickedness, he had complied with his duty and would not be held responsible. He called his attention to the fact that he had made him a watchman upon the towers of Zion, a man through whom he might properly send his word to unbelieving people.

DUTY TO MAGNIFY IDEALS

I have often read this scripture, have studied it carefully, and endeavored to understand its import and application. I have asked myself this question: What application has this command of the Lord to you? The answer that has come to me has always been the same. It is this: that whatever my profession, whether it be as a citizen of the government to which I have given my allegiance or a member of the Church with which I affiliate, it becomes my duty to magnify in my life the ideals for which my country stands and the doctrines which my Church teaches.

If I fail in either, and by example or precept lead other people away from loyalty to their country or to indifference and lack of attention to religious duties, I have in a sense become responsible, and I never feel this responsibility more than when I stand before a congregation of Latter-day Saints in the attitude of teacher, for the Lord expects men

and women who accept responsibility to magnify it, otherwise they will be in judgment.

A PROPHET'S CALLING

This particular scripture which was quoted called my special attention to prophecy, the inspired word of God our Father, which is uttered by his servants the prophets, modern and ancient. I thought of its importance, of its application to us, and so sat down and outlined some of the results of prophecy in which we modern people are particularly interested.

The word, prophet, defined in the Hebrew language, means one who has been called to denounce sin and foretell the consequences and punishment of it. He is to be above all else a preacher of righteousness, to call the people back from idolatry, to faith in the living God, and when moved upon by the Spirit of the Lord to foretell coming events. But more particularly a prophet is to be an expounder of present duties and an interpreter of the meaning and application of the written word.

PROPHECIES BEING FULFILLED

We at the present day have an entirely different relationship to prophecy than had those who lived at the time that many of the most important of the prophecies made were uttered. People of Bible days looked hopefully and in faith forward to the fulfilment of the words of the prophets.

We look backward and see that many, very many of those important predictions have been fulfilled. We know if we study them carefully that we are living at a time when they are being fulfilled and that we are the actors in their fulfilment, whether we are conscious of it or not, and we know further, if we are to judge by the signs of the times which have been given to us by the prophets, and Christ himself, that we are upon the very verge of the fulfilment of the most important of them all, when God our father will consummate his work, when Christ our Lord shall come to rule and assume dominion over the kingdoms of this world.

COVENANT WITH ABRAHAM

It was four thousand years ago that the Lord called Abraham from Ur of the Chaldees, and brought him up into Palestine to a country and people who were alien to his own race, and entered into a new covenant with him. This man was ninety years of age and was childless, yet the Lord told him to look over all the land of Palestine, from north to south and from east to west and promised that he would give this land to his posterity who he declared would become, by comparison, as numerous as the sands upon the seashore or the stars of heaven.

It was not until one thousand years later that this prediction, this covenant of the Lord, was fulfilled. When David, the shepherd king, led the armies of Israel, subdued the last Jebusite defenders of the city of Jerusalem, and established his capital city at that place, was the word

of the Lord fulfilled. Israel did become at that time one of the dominant and most influential kingdoms of the known world.

A LAND OF PROMISE

We, my brethren and sisters, are assembled here today in this historic building, in a city which we call Salt Lake, in a territory which we call Utah, a territory which forms one of the forty-eight federated states of our union, each state independent in its own sphere, but all bound together by constitutional law, which welds them into a single entity.

Only yesterday the ground upon which this building stands, in fact the entire area covered by the United States of America, was an uncultivated wilderness. The prophets of the Lord, centuries before, had predicted the existence of this land, before it was known to the people of the old world. They had outlined to us the establishment of this government of ours; they had declared that upon this land, which to them was a land choice above all others, there would be established a system of civil government, which would be a light to the world; a government to which would be gathered the remnant of the scattered house of Israel; a government in which men would enjoy equal rights under the law; a government in which men would act as their own conscience might prompt them to do—with this restriction, however, that in that which they did they must not infringe upon the rights of others or prevent them from exercising the agency which they themselves exercised.

The prophet Isaiah, referring to this land of America, these everlasting hills, declared that at a future time—the time to which he referred was the latter days—the house of the Lord would be established here, and that all nations would flow unto it; that they would be taught here the way of the Lord and learn to walk in his paths. By foreknowledge of God the prophets declared that by the direction of his Spirit the Lord would bring people to this continent who would establish this form of government, and said that they would never be overthrown or conquered by other nations, if they would but serve the God of the land, who is Jesus Christ.

The destiny of America from the day that Columbus sailed from the ports of Spain to the present, was declared by the prophets of the Lord, as I have said, before the people of Europe knew that America existed. The sailing of Columbus, from the port of Palos, in Spain, was not a thing of chance. It had been declared by the prophets nearly two thousand years before that the Spirit of the Lord would rest upon a man among the Gentiles, and that he would sail forth and land upon this continent. As he sailed on and on over uncharted seas, his crew was in open revolt, they declared that they would go no farther, and that upon the morrow they would turn the prows of their ships back to the east and endeavor to find their way back to Spain, but upon that eventful night a gun from the *Pinta* announced that land had been sighted. A new world had been discovered.

COMING OF PILGRIMS

Two hundred years after the landing of Columbus another landing occurred which had been just as definitely declared by the prophets of God. When the Pilgrim Fathers anchored their ships off Plymouth Rock, another prophecy had been fulfilled and the history of the American nation had been commenced. Both of these events had been declared, according to the dates I have been able to discover, two thousand years before their final accomplishment.

INDEPENDENCE DECLARED

For more than a century the colonists who had come from the Old World continued to live under the governments of the countries from which they came. At the end of that time, and this too in fulfillment of the decrees of the prophets, they declared that they of right were and should be an independent people.

The Declaration of Independence was published to the world, the War of Independence was fought and won, and our ship of state was launched on a troubled sea. The hour had struck that kingcraft and priestcraft, which for ages had held the struggling masses of the world in thralldom, under perverted control both in civil and religious life, were to be stricken and the people of the world were to be emancipated from the shackles with which they had been bound.

CHURCH FOUNDED

A half century had elapsed since the establishment of our government when another event of transcendent importance to the world occurred. The events that I have so briefly and imperfectly outlined up to the present were simply the foreordained and divine accomplishments that were to occur for the accomplishment of a divine purpose. Our Lord taught his apostles that though his life might be taken by his enemies, though the kingdom which he would have established might be destroyed by men, yet would he live on and come again to assume control and dominion over the earth. When they asked him when this would be—"give us a sign," they pleaded, "by which we may know the time of your coming and the establishment of your kingdom,"—he outlined the things which would occur in the world, things which we are passing through today, as plainly as though he had seen them, and definitely declared that this gospel of the kingdom should be restored and preached in all the world as a witness.

That promise, my brethren and sisters, was fulfilled eighteen hundred years later when, through the ministry of Christ our Lord and under his direction, the opening of the present gospel dispensation was effected through Joseph Smith and those who were associated with him.

WASHINGTON'S INFLUENCE

Immediately after the surrender of Cornwallis at Yorktown, trouble, as serious as any which our government has since experienced, occurred.

The army was about to be disbanded, there was no money with which to pay the soldiers for the years of devoted service which they had rendered their country. It was proposed that Washington be declared king and that the confederation of states be dissolved. Others denounced Washington as the person responsible for all of the trouble with which they were threatened. The army threatened to march upon the Congress and enforce its demands, and for fear that this might be accomplished, Congress adjourned and moved its place of meeting from Philadelphia to Princeton in New Jersey.

"While these plotters were assembled," Fiske says (I have copied this from his writings, and now quote): "Washington suddenly came into the meeting and amid profound silence broke forth in a most eloquent and profound speech. All," he says, "were hushed by that majestic presence and those solemn tones. He pleaded for patience," as Elder Richards pleaded for it here yesterday, for tolerance, "for trust in the newly born government which would in the end pay that which it owed. The soldiers listened, hesitated and yielded to the irrepressible presence of the man who, more than any other, had made the establishment of our nation possible."

OVERCOMING PROBLEMS

From that time to the present our country has met and solved many grave problems, it has had wars and emerged victorious from them. It has had financial depressions, many of them, but notwithstanding this trouble, it has gone on. I might go on and quote part of the notes I have here, from the war of the rebellion, when fratricidal war shook the foundations upon which the government was established down until the present time. From all of these we have emerged stronger, more influential, more powerful, until today the United States of America has become the most influential and perhaps the wealthiest nation in the world.

PRESENT PERPLEXITIES

At the same time, paradoxical though the statement may appear to you, in the midst of all its wealth, surrounded by the abundance which the Lord has showered upon us, we know that millions of our fellow citizens are in dire need for the common necessities of life. Every citizen who is familiar with existing conditions in our country knows that embarrassing situations and complex questions confront us at the present time.

They are not only perplexing to the national government, but to the various states which constitute the Union, the counties which constitute the states, and the municipalities which constitute the counties; and to a greater or less extent, my brethren and sisters, they affect every individual of the commonwealth, as you who hear my voice well know from your own experience.

Three things have conspired during the past decade which more than any others although there have been many ramifications from them,

have created the present unfortunate situation. They are, as I analyze them, the following:

First, the unprecedented disposition among the citizens of our country to treat with indifference the obligation of obedience to civil law, and the indifference manifested by administrative officers in the administration of it.

Second, the frenzied desire of selfish men to become suddenly wealthy regardless of the ethics of the means employed to accomplish their ambitious and unrighteous desires.

Third, the increasing indifference of our people to the sacredness of religious obligation.

SHOULD OBEY LAWS

The revelations given for the guidance of the Church tell us definitely that governments are instituted of God for the benefit of man, and admonish us to be obedient to the civil law in the countries in which we reside; that it is the right of all men to act in both private and public affairs as their conscience may direct, but, as I have stated, with the limitation that they are not to infringe upon the privileges and rights of others.

The Lord says—and this is quoted from a revelation:

“And for this purpose have I established the Constitution of this land by the hands of wise men, whom I raised up for this very purpose, and redeemed the land by the shedding of blood.”

OPPOSITION OF LUCIFER

If this government was established by God our Father, no argument should be necessary to convince you that anti-Christ is opposed to it. Lucifer is the enemy of God and Christ his Son. His minions have always been arrayed against them. He fights to lead men away from the Redeemer of the world. Never have his emissaries been more active than at the present time. The very elements appear to combine to bring confusion and tribulation to the people of this troubled world of ours. Both physical and spiritual forces are at work to effect and accomplish if possible our ruin.

Shall Christ or Lucifer triumph in this conflict? This government of ours and all other governments need the strength of the Church. It was by Christian people under God that our government was founded and has been maintained. I have faith in the soul of the American people. They may stumble, they may waver, wicked men may for a time seize control of the affairs of government, but even though confronted by chaos, these people whom the Lord has brought here will rise in their might and with the help of God will triumph.

INFLUENCE OF THE CHURCH

Just as the government has had its difficulties, has had its trials, has been at times almost upon the verge of destruction, so has the Church since its organization. Its members have been driven, they

have been persecuted, they have been misunderstood, and like Saul of Tarsus, under the impression that they were doing God service, men have endeavored to destroy its influence. Notwithstanding its drivings, notwithstanding the suffering of its people, like the government of which we form a part, the Church has become stronger, more powerful in influence and better than ever before, I believe, in its history, and I say the word better believing it to be true.

PLEADS FOR LOYALTY

I appeal to you, my brethren and sisters, and to all others who are under the sound of my voice, or to whom my words may come, to remain firm and immovable in life or death to the principles upon which this government of ours is founded. In its sphere it occupies the same relationship to our Father in heaven that the Church does. He is clearly the author of both, each to act in its own sphere—the government for the temporal protection and welfare of mankind, and the Church for their spiritual salvation.

And so I feel impressed to call upon my brethren and sisters to support and magnify and do their duty to both the State and the Church. We need the sympathetic support of government wherever we are. You mission presidents who go into the field to proclaim the glad tidings of the restoration, my first act would be to get in harmony with the civil officers of the country in which I labored.

We are frequently oppressed because people do not understand us, they do not know our mission, and that in many instances is because we have never endeavored to impress upon the minds of governing officers the real mission which we come to deliver. So I say we require the sympathetic support of the civil law. Without it Lucifer will sweep truth from the earth as he did in the primitive church and substitute in its stead the worship of idols.

I want to say to you men of the Church who may be present or those who are absent and may hear my words, you doctors, lawyers, bankers and merchants, you men who because of your busy lives have forgotten perhaps the full sense of responsibility to the Church of which you form a part, to return to it, renew your affiliation with it. The Church needs you, it needs your intelligence, it needs your learning, your wisdom, as you need the strength which only the Church can afford. Your fathers, many of them, laid down their lives in its establishment. Come back to it and help us in this time of stress.

I am sure that with this combined strength, my brethren and sisters, the proper union of the Church with the State, and the proper union of the State with the Church, we shall triumph. Without it our heritage may pass into the alien hands of a godless, idolatrous people. There is real fear of that except we faithfully do our duty, both to this government of ours, the best there is in the world, with all its weaknesses, the government established by God our Father. I pledge myself to be obedient to its laws. I have always been, and to the men who have

administered its affairs, notwithstanding the fact that they may have weaknesses.

God bless you, my brethren and sisters, keep us in the faith. Do not falter. The daydawn is breaking, when Christ our Lord shall come, not only to assume dominion over his Church, of which we form a part, but over the world at large. It was by church people—do not forget—that this government was founded and the foundations of it were laid. It was by church people that the War of Independence was fought. It has been by church people that it has been maintained, and it will be by church people that it shall be rescued from chaos, if it is rescued at all. God bless you. Amen.

A vocal solo, "O rest in the Lord," was sung by Mrs. C. G. VanOs.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

My brethren and sisters, I sense deeply the responsibility that comes to any person who is called to express his thoughts to this large congregation.

This morning's session has been an inspiration to me. The program presented by the tabernacle choir has subdued my spirit, so much so that I feel the influence of this meeting more, it seems to me, than I have at any other time. I am thankful to be here, thankful that I am a Latter-day Saint, thankful that I have the privilege of mingling my voice in song and praise and prayer in this conference.

Let me first express my deep appreciation for my brethren who have passed away, Brother Brigham H. Roberts and Brother James E. Talmage. I became acquainted with Brother Roberts sometime in the year 1886, in England. He was then but thirty years of age. I admired him. He taught the Gospel to me as no other person had done previously. It was my privilege to sing for him as he preached the Gospel in the neighborhood where I lived. The second Sunday after I arrived in Salt Lake I heard Brother Talmage preach in the old 19th Ward chapel, and that sermon I shall always remember. His subject was: "Thou Shalt Have No Other Gods Before Me." Since the year 1889 we have been close friends. I miss both of these brethren.

I was glad that Aunt Susa Young Gates was remembered among those who have passed away since our last conference. She was my neighbor. Sister Gates was devoted to her religion. She had a wonderful understanding of the Gospel. I admired her for her devotion to this great work and the honor that she manifested toward the Priesthood.

At the Stake Clerks' meeting held yesterday I said that we do not need to be told anything new half so much as we need to be reminded of the things we already know. This thought has been constantly in my mind during the sessions of this conference.

The life of the Master is always most interesting to me. I like to follow his footsteps while he was here in mortality.

When the Master was traveling toward Caesarea Philippi accompanied by his disciples, a marvelous testimony came to them. He asked them the question: "Whom say ye that I am?" And they answered him, Peter being spokesman: "Thou art the Christ, the Son of the living God." After that he told them many things about his ministry, and particularly about his death. He admonished them in this manner:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Evidently he was preparing these twelve men for their important duties in the establishment of his Church.

On another occasion a rich young man, a ruler among the Jews, came to him seeking instructions. I will read what Matthew has recorded regarding the incident:

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

I have thought of that as the keynote of this conference.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

"Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

"The young man saith unto him, all these things have I kept from my youth up: what lack I yet?"

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Let us consider these incidents in the light of our present conditions.

Depressions like the one we are passing through come periodically. We are never prepared for them. We soon forget the experiences of previous depressions. We again ride on the high tide of prosperity for a few years, followed by another reaction similar to the present one. The living conditions of every person in the country have been affected. Property values have fallen. The selling price of the products of the soil and the mill have been materially reduced and the purchasing power of the people seriously impaired.

It has been stated that when Martin Luther commenced his great reform movement (which after all was a preparatory movement for the establishment of the Gospel of Jesus Christ through the instrumentality of the Prophet Joseph Smith) the Pope sent word to a high church official to "stop that monk's mouth with gold." This official reported back: "The fool doesn't love gold." Was he a fool? I believe not. There are many things more valuable and more lasting than the possession of wealth. Pitiable is the poverty of the soul of one who works

for earthly riches alone. The great elevating force in our lives is our spiritual growth.

Those who are in business or who follow commercial pursuits require an accounting from time to time to ascertain whether or not the business or pursuit they follow is profitable. At frequent intervals an inventory is taken of the condition of the business. A statement of the business is prepared. If he is a wise business man, he will closely examine the balance sheet which will show his assets and liabilities. This is the usual routine of commercial life.

It has been said by many that the merchant or business man who never takes an inventory nor has prepared for him a balance sheet, will run the risk of becoming bankrupt through ignorance of the condition of his business; and so I say that a man who never takes an inventory and balance sheet of himself will run the risk of intellectual and spiritual bankruptcy.

We are now in the last quarter of the year. Like other years, it began with new hopes, new resolutions and perhaps a few new opportunities. Would it not be proper for us to take an inventory of our general conduct as Latter-day Saints and see if we are increasing our spiritual assets and decreasing our spiritual liabilities?

Brother Nephi Jensen has given a definition of *spirituality*:

"Spirituality is that liveliness of spirit that intensifies appreciation of the beautiful, deepens loyalty to truth and kindles love for the good; it puts the heart in harmony with the moral forces of the world; promotes delight in the realization of high ideals; and quickens in the heart the joyous glory of being in actual partnership with God in the purification and ennoblement of mankind."

We are all familiar with the Master's injunction:

"Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and thieves break through and steal, but rather lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and thieves do not break through and steal. For where your treasure is there will your heart be also."

Now does our spiritual balance sheet show that we have been more helpful in the stake and ward where we live? Does it show that we have developed those priceless attributes, dependability and loyalty? Does it show that we have observed the Sabbath day and kept it holy; that we have paid our tithes and offerings? Can the people about us say that we are good neighbors? Does this balance sheet show that we have kept the Word of Wisdom? Does it show that we have done all that has been required of us in the service of the Lord and his Church? If so, we are increasing in spirituality and our assets are growing.

Now let us examine the other side of the balance sheet. Our spiritual liabilities will increase when we do not observe the Sabbath day, when we are law breakers, when we fail to pay an honest tithing to the Lord, when we fail to keep the Word of Wisdom, and when others have to labor with us to keep us interested in the Church. If our

spiritual liabilities are increasing, isn't it time to ask ourselves the question:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Several years ago there came into my possession a leaflet which contained the following questions: Am I really and truly interested in my membership in the Church? What am I doing to prove that interest? How do I look to the man on the outside? Can he tell by my actions that I am living the Gospel? Am I a good example for anyone to follow? Would my Bishop classify me as useful, active, faithful, or would he classify me as just one of his members?

My brethren and sisters, let us see that our spiritual assets are increasing and that our spiritual liabilities are decreasing; that in spite of poverty, disappointments and financial reverses, we do increase in faith, keeping always in mind the saying of the Master, "If ye love me, keep my commandments." We can show our love for the Master by keeping his commandments.

I am thankful for the Gospel, for my membership in the Church, for the testimony that has come to me. I testify to you that I know this is the work of God, that Joseph Smith is a Prophet of the living God, that he was raised up to stand at the head of this great dispensation of the fulness of times.

Let us constantly remind ourselves of our obligation to our Father in Heaven, to this Church, and to one another, that we may grow in spiritual power and usefulness in this great latter-day work, I pray in the name of the Lord Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

I believe that this is the eleventh time that I have had the privilege of representing the Western States Mission before a congregation in this tabernacle, and it is the last time that I shall have that privilege, since I have been transferred into another field of labor. I have had extreme pleasure in the labor that has been assigned to me, and Sister Woodruff has enjoyed it with me. We have had a very pleasant experience. We have labored in the mission among many happy people in a delightful part of the country. Our experiences have been of great benefit and blessing to us. We are very grateful for them.

I should like to take this opportunity to say a few things about that mission that I hope will be interesting to you and appropriate to this occasion. In the first place let me speak a word with reference to the city of Denver. I had no idea of the beauty of that city until I went there to live nor of the fine people who live there, and the splendid spirit of civic pride apparent in that city. On every hand we have met with

courtesy, kindness and consideration at the hands of the public officials and the good people of the city. Denver is a city of beauty and a city of extreme civic pride. Her streets are beautiful and clean and lined with shade trees; miles upon miles of beautiful streets with lovely homes.

You may not know that Denver is the second federal city in America. We are told that more federal employees reside in Denver than in any other city except Washington, D. C. There are beautiful federal buildings there and of course a number of our own people who are in civil service find themselves in the city of Denver. They attend our branch, and participate in our worship and in our activities. The branch at Denver is one of the splendid little congregations that make up this Church. They do things quite on a par with some of the best wards in the stakes of Zion. The people there are ambitious to serve the Lord and to do his will as well as they can.

On the other hand we have many small and remote branches where Latter-day Saints live, because their occupations take them there, some of them from the stakes of Zion. They are just as anxious as they are elsewhere, but they do not have the opportunity at times to do as well outwardly as they appear to do in better organized centers.

For instance, in the city of Omaha, the moving of the Union Pacific offices took a number of our brethren there, some of them who had experience in the stakes of Zion and are well trained in the Church. And what a blessing they were to those who had already settled in Omaha. They came in with a wonderful spirit of humility and broke down the old barriers of prejudice that had so long existed there among the local converts against so-called Utah Mormons. I believe for the first time—to my knowledge at least—we have a fine spirit of harmony between the two classes of Latter-day Saints, if Latter-day Saints may be classed.

Then we have remote districts, even small districts. I could refer you to a little place at Lordsburg, New Mexico, where we have four women composing a Relief Society. I remember meeting with them on a June day, when the temperature was 112. Of these four women one of them was president, two of them were counselors, and the other was the secretary of the organization. The question arose, Is it worth while to try to hold a Relief Society when there are only four women who belong to it? Well I had to prove that it was, and so I said, "If there were forty of you, would you be happy?"

"Why of course we would think it was wonderful."

"Well, now, if there were forty of you, you would only have one-tenth the opportunity you now have to participate."

"Well, maybe that is true. We will try to be happy and carry on."

So you see we have every type of condition existing, and the people do carry on. We try to organize little family Sunday Schools in those remote districts, where one or two or three families come together, and the wonderful outlines that have been provided by the General Board make it possible for them to conduct lessons quite satisfactorily. And so the problem before us in the mission is to keep everybody doing

something and happy in the circumstances with which they are surrounded.

We have twenty-three elders in the mission and eleven sisters, or thirty-four missionaries. When I first took charge of the mission we had nearly one hundred and forty. With twenty-six organized branches there is not an elder to every branch, so the branches have to get along without them, and the elders have to be scattered over the districts as widely as we can scatter them. Two elders cover the whole area of New Mexico, trying to minister to the spiritual needs of the people, to baptize the children that arrive at the age of eight years, to bless the children who are born, to administer to the sick, and bury the dead, as far as they reach them.

In the western part of the state of Colorado, another great area, only two elders are laboring. The whole state of Wyoming, outside of the stakes, and the south part of South Dakota—that is the Black Hills section—and the extreme western part of Nebraska are covered by only two elders. In east Nebraska, in Council Bluffs and Lincoln, and that great section of the country, there are four elders and two sisters. In Denver—in the whole Denver district, which means the northwest quarter of Colorado—there are two elders and two sisters. So you may understand how inadequately we are equipped so far as the help of missionaries is concerned. But the people are happy, they are trying to serve the Lord, and locally the people are willing to go out and do missionary work, but their labors are confined to the radius of their own homes, they cannot go abroad.

I rejoice that my brethren have seen fit to honor me and to trust me with further responsibility. Sister Woodruff and I will leave the Western States Mission reluctantly, but grateful for our privileges, and we hope to go into the Central States Mission and labor as nearly as we can with an eye single to the glory of God. If we can do that and discharge our duty and obligation the Lord will bless us, but if we think of ourselves we shall not succeed.

I bear testimony to you that this is the work of God, and I know from my experience that if I can just keep in harmony with his Holy Spirit everything will go splendidly. When I do not do that it is difficult to carry on, for no man can do the work of God except he keeps himself clean and sweet and worthy of his blessings. My testimony is that this is the Gospel of Jesus Christ, that it is the power of God unto salvation, that if we will humbly serve the Lord we need not fear, for we shall stand in safe places, no matter what happens. If this people could believe the word of God and would believe it as it is expressed by his servants, their troubles would end and we would be happy and singing as the days go by, for the Lord has promised, through his servants, that the wicked may be destroyed, but the righteous need not fear.

May God help us to put our trust in him and serve him, I humbly ask, in the name of Jesus Christ. Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

I am thankful this morning that I find myself in perfect accord with the teachings of this great conference. I have rejoiced in the sessions that have been held in which President Grant was one of the speakers.

As I stand before this microphone I am reminded that every time I have returned home from conference so many people have said: "President Sloan, we heard your voice over the radio." In our mission today thousands and thousands of people are listening to the services of this great conference, and as I have pleaded with my people in the years that have passed, so I plead today with you, follow the President of this Church and you will never go astray. To those who may be in Alaska who know my voice, those in Oregon, Washington, Montana and northern Idaho, and before this great assemblage of people, may I make this plea, keep your eyes on the President of this Church and you will never go astray. God bless this work.

[We are now enjoying in our mission many of the opportunities of today. Never before have such glorious privileges been given. We have only fifteen elders and an equal number of lady missionaries, thirty in all, yet our converts are in excess of the converts made a year ago. In the thirty-odd branches in our mission over two-thirds of them exceed in the amount of tithes paid for the nine months of 1933 as compared with 1932. We are growing, much interest is being manifest in our work, and the Lord is blessing our efforts.

I should like to read an extract from an editorial in one of the largest newspapers published in the northwest in keeping with the spirit of this great work:

"A recent report shows that two-thirds of the inmates of Sing Sing and Auburn prisons, New York, are under thirty years of age."

What a proof these figures are that the home is not adequately functioning! The parents are taking for granted that their sons are safe and that the citizen body and the courts are adequately safeguarding the nation's children. Jails and prisons are poor substitutes for conscience. Crime means a multiplication of criminals and a multiplication of convicts.

If we go on in our lethargy it will not be many generations until we shall have a nation composed entirely of convicts or descendants and relatives of convicts, in which case we shall have a degenerate people without pride of ancestry or hope of honored progeny, a prospect that should appal all those who love their country.

The sacredness of the American home is at stake. I appeal to my brethren and sisters to safeguard your homes.

"Home ain't a place that gold can buy
or get up in a minute;
Afore it's home there's got to be
a heap o' livin' in it."

I am not apprehensive for the youth of this Church today, but I am vitally concerned with the fathers and mothers. What is your example? What is your conduct? What is your loyalty towards the Constitution of the United States? What is your loyalty to this great Church and your God? The Lord warned this Church in a revelation that he was not pleased with the inhabitants of Zion, for there were many idlers among them, and their children were growing up in wickedness. Are they following in the footsteps of us their parents?

"A father and his tiny son
Crossed a rough street one stormy day,
'See papa,' cried the little one,
'I stepped in your steps all the way.'

* * * * *

"If this man shirks his manhood's due
And heeds what lying voices say,
It isn't one that falls, but two,
'I stepped in your steps all the way.'"

God bless you, brethren and sisters, to be exemplary in your leadership as parents in the home, as leaders in the Church and in the community. I bear testimony to you of my hope, of my faith, of my belief to my entire satisfaction that this is God's work, in the name of Jesus Christ. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

My brethren and sisters and friends—and I say friends because I realize that perhaps many of this congregation have not as yet allied themselves with this great Latter-day work, and there are also many of the unseen audience who are listening in upon this occasion, and they are our friends, and we are their friends. We are all brethren and sisters, sons and daughters of our Heavenly Father, and he is mindful of all of us.

I am very pleased to bring to you greetings from your sons and daughters and relatives who are now laboring in the East Central States Mission. The work is progressing in that part of the land, and we are meeting with success. During these services my mind has been drawn back many times to the work that is being carried on there.

Yesterday I received a report to the effect that last Sunday three honest souls made a trip of some fifty miles to the city of Louisville in order that they might receive the ordinance of baptism. This was the result of the labors of some of the Saints who had been working with those people. They came there for the purpose of receiving the birth of water and of the Spirit.

A short time ago Sister Jones and I made a visit of some fifty or sixty miles into the country to visit a family of Saints. They had gathered together a number of their neighbors and asked that we speak to them, which we did. We stood upon the ground where a few years

ago the elders were disturbed and a meeting broken up. At the conclusion of our meeting, and since then, we have received several invitations to come back, or have the elders go and labor a week or so in that neighborhood, and I have received information to the effect that two of the elders are down there now holding a series of meetings, and I am very much interested as to the results.

There are wonderful opportunities in all directions for us to reach the people and deliver our message to them.

During the course of President Ivins' remarks this morning, when he referred to those who came to this land years ago, my mind reverted back to what I read of early history when I was a boy at school, as to the Pilgrim fathers more particularly. They came to this land after being persecuted in the land in which they lived.

In 1906, while laboring as a missionary in England, at the invitation of President Grant, a number of missionaries, including myself, accompanied him to the Netherlands Mission. While in Holland we took the opportunity of visiting the city of Delftshaven, where is located a beautiful chapel, in which the Pilgrim fathers worshipped the Lord after coming down the canal out of the land of Holland. From there they crossed the channel to Southampton, from which place they took their journey to this land. They landed and settled in some of the states that now comprise the East Central States Mission, more particularly North Carolina and Virginia. As I travel through those old places, such as Georgetown and Jamestown, and other places on my way to and from Portsmouth and Norfolk, I cannot help but feel impressed with the sacredness of those spots where the Pilgrim fathers settled in early days in order that they might worship God according to the dictates of their own conscience. As people in those sections come into the Church today, we find almost invariably that they are descendants of the Pilgrim fathers and others who settled that land, and thus we can in a way account for the wonderful success of the work, because those noble sons and daughters in early days came to this land where they might worship God as they saw fit.

I recall now an account that I read in a paper a few years ago of a very prominent official of the United States visiting the president of one of the South American republics. As they sat upon the veranda and were talking over the situation, the President said to this official, "How is it that North America has advanced so much more rapidly than has South America, notwithstanding we have more natural resources, more varieties of timber, more water power and more minerals of all kinds, also all kinds of fruit and vegetation? Notwithstanding these advantages North America has forged ahead of South America."

The American official in a characteristic Yankee way evaded the question, and asked the President what his view of it was. The President said: "The only answer I can give is this: those who settled South America came here in search of gold, while those who settled North America came in search of God."

And that seems to be the solution of the question. It also accounts

for so many today listening to the Gospel message as it is presented to them.

I am thankful, my brethren and sisters, that I have been counted worthy, along with these other brethren, of going into the world and carrying this message of glad tidings of great joy to those who sit in darkness, and there is nothing in all the world that will bring more joy and happiness to the souls of men or women than that which comes to a person when someone can come to him and say, "Thank God, you are the one who brought the light of the Gospel into my home and into my life." There are many of your sons and daughters today that can bear witness to that fact.

God bless the youth of Zion. May they be kept in the paths of truth and righteousness and virtue, that they may prepare themselves for the great responsibility that will rest upon them, because it is only a matter of time when they will be called to carry on this great work. God bless you, my brethren and sisters, who have charge of the work in the various branches of the Church, and in all auxiliary organizations. May you have the power, the spirit, and the wisdom to carry on your work, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

For the very first time during my administration I have not had to tell anyone how long he should talk. I am very happy indeed that we have got this far along without limiting any of our brethren, but they have had the opportunity of saying as much as they wanted to say.

However, I am thoroughly converted in my own mind that the reason we have done so well is that two of the Apostles are in Europe and one other is sick. I think that accounts for it.

According to the count that was made, there were 10,784 people in the building at this morning's session.

Many of the good people whose sons and daughters are in the mission field are anxious to meet the Mission Presidents. I shall ask Brother Joseph S. Peery to open a room in the Bureau of Information where the Mission Presidents can meet any of the Saints who want to inquire regarding their missionary sons and daughters.

PRESIDENT HEBER J. GRANT

After announcing that the choir would sing the anthem, "Song of the Redeemed," by Evan Stephens, President Grant made this comment:

Three years ago, at the Sunday morning session of the Conference, this song was sung by the choir under the direction of the author, Professor Evan Stephens, who shortly after returning to his home, following the meeting, became ill and later passed away. We owe a very deep debt of gratitude to Brother Evan Stephens, Brother George Careless, Brother Ebenezer Beesley, Brother Joseph J. Daynes, and many others for the marvelous music they have composed.

The Choir sang "The Song of the Redeemed," after which Elder S. Taylor Farnsworth, President of the Beaver Stake offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference convened Sunday afternoon, October 8, at 2 o'clock. Once more the great Tabernacle was crowded to capacity, and thousands of people who could not find accommodation in that building gathered in the Assembly Hall and upon the Tabernacle grounds, where they listened to the services by means of amplifiers that had been provided for the purpose, as the proceedings were broadcast from the Tabernacle.

The Tabernacle Choir sang the "Hosanna Anthem" by Stephens.

Elder Roy A. Welker, President of the Bear Lake Stake, offered the invocation.

The sacred anthem, "For the Strength of the Hills," (Stephens) was sung by the Choir.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brethren and sisters, I sincerely hope that the spirit which has thus far characterized this conference may be continued in what I may say to you today. I trust that whatever I shall say may bring something of hope, of cheer, something to encourage and lead us onward in this great work in which we are engaged.

I should like first to pay a tribute to the wonderful broadcast which we had this morning. I think I can definitely see an improvement in the Choir over even their excellence of six months ago. I congratulate them. To Brother Lund and to Brother Asper I also extend my congratulations; likewise to Brother Richard L. Evans for his choicely worded announcements. I should like to say to the choir that in my opinion the secret of their success is that they are rendering gratuitous service for the up-building of the culture and the faith, not alone of our people, but of the people of the entire world.

GIVES ENCOURAGEMENT

We oftentimes hear it said that there should be art for art's sake, and I am persuaded that in those great cultural occupations of music and art it is necessary that it shall be art for art's sake, and furthermore that so soon as any individual or organization begins to commercialize itself in art and music it ceases to do the work which otherwise it would

do. I say this by way of encouragement to this great Choir, which is so faithful in the performance of its duty.

Service for service' sake is a great truth.

I wish also to say a few words regarding the great Crusaders who were with us at our last conference, and who have been called hence, Brother James E. Talmage, who was a life-long friend, and Brother Brigham H. Roberts of whom I know through his works. They were great captains of the Lord's hosts. They did a great work; they were armored in truth; they loved truth for truth's sake; they did not depend upon the approval of the world for their inspiration nor for their courage. While I am sure they enjoyed the approval of the world, they worked in spite of it.

Sometimes I feel that we are prone to look even as little children for commendation from the world for what we do and what we believe and how we work. It is not a compliment to me for any non-member to tell me that I am a human being. We, the people of the Lord, stand for the greatest principles which have been revealed to humanity. We have no reason to excuse, no cause for apology.

ANTI-CHRIST PREDICTED

Brother Ivins referred this morning to the words of the Savior given in reply to the question of the disciples: "What shall be the sign of thy coming?" and to the fact that great upheavals, political and physical, were predicted, and that anti-Christ should arise.

I wonder, sometimes, if we do not, in considering those things, focus our attention too much upon the physical and political upheavals, and too little upon the other side of that prophecy, the false and anti-Christ. I wonder also whether, when we read these things, we do not think of false personages pretending to be Christ, when perhaps the Savior had some other meaning, because he spoke of the prophets of the anti-Christ. I think he had in mind and wished to warn us against false and vicious teachings.

HERESY PREVAILS

The world today is torn with heresy; it seems as if the more fantastic the plan and the idea, the more ready we are to listen, and sometimes to follow. It seems to me that we have broken loose from the moorings which we once had, that we have permitted our minds to leave those places in which they found peace and rest and to seek new places where neither peace nor rest is to be found.

What more anti-Christ doctrine could there be than that which we so frequently hear nowadays, that Christianity has failed. How could Christianity fail in this world, because so far as I know, Christianity has not yet been tried. When the world lives the principles which the Savior gave unto us, when the world becomes really and truly Christian, then it will be time enough to cast the score as to whether Christianity has failed or succeeded. An apostate generation may not judge and condemn truth.

CIVILIZATION HAS NOT FAILED

How equally unfortunate, as it seems to me, is that statement that our civilization has failed. We say that usually because some of us unfortunately have not had so much of the material things of life as we once had. Civilization has not failed. It has, in the past, sometimes paused; it has sometimes halted, but looking at the whole course of history it has constantly gone forward, rising from every such pause and every such halt to higher and more glorious levels. It is my faith, my brothers and sisters, that such it will be when our present tribulations are over.

Moreover, there are some of us who go about saying that if this, or that, or the other man-made plan does not succeed, chaos will result. It is my faith, my brothers and sisters, that chaos will come only in the due time of the Lord, and when the world shall have fully and completely rejected his principles and his doctrine.

We are in a time of great stress. I say a truism, something that you all know, when I tell you that some of us are somewhat in want. Many of us have lost the garnerings of a lifetime. Some of us know not how to turn to meet our obligations. Some of us wonder from where will come the necessities of life during this coming winter. Brother Stephen L. Richards yesterday assured us of his sympathy, and I can assure you of my sympathy. I can assure you of the sympathy of all the brethren in these, your trying times. I can assure you that they sorrow with you over your privations. I can assure you that what they can do they will do.

But, brethren and sisters, there is a certain side of this depression that I wish to bring to your attention. For example: Report has reached us that a man having a hundred tons of hay, two hundred head of cattle, four milk cows, several pigs and a flock of chickens, last year accepted relief.

NECESSITIES ONLY PROVIDED

My brethren and sisters, relief is not for those who are in that situation. Report has also come to me that in some cases in making this recent survey, those making it have been told to urge the people to report all they could think of that they needed. Relief can not be carried out on that plan. In this relief work we must look forward not to the maximum of our desires, nor necessarily the maximum of what we have had. Those in need must look forward to the minimum of their needs. We can not take care of the situation on any other plan. The whole people are not in a position to bestow luxury, or even the full comforts to those in distress. If those suffering can be helped from actual want, they will have as much as the whole people can do.

Brother Grant referred, in his opening remarks, to relief from the government. I approach this subject with a great deal of feeling and strong conviction. The thought that we should get all we can from the government because everybody else is getting it, is unworthy of us as American citizens. It will debauch us. Judged by my standards it

is wicked, and followed out it will destroy us. The government of the United States has not and can not supply the funds necessary to carry on relief work on that basis. We must be as careful with government funds as with our own or as with the Church's. Patriotism, loyalty, decency, everything demands that such shall be our course.

COUNTRY NEXT TO GOD

My brethren and sisters, I want to endorse every word that President Ivins said this morning regarding our government. If I know my own mind and heart, next to God, the author of my being, comes my country. It has been my honor and my privilege to serve it in some more or less minor capacities, and if the providences of the Lord shall so order, I stand ready to serve it again.

This government of ours was established under the inspiration of the Lord. We as a people need our government. We must have the safeguards which the Constitution throws around us—freedom of the press, freedom of speech, freedom of conscience. It has been my opportunity during my life to stand near to some of those who are called great. It has been my opportunity to work among those who will always work in subordinate capacities in the government. I want to say to you, my brethren and sisters, in all earnestness, that I have yet to see the man, however great he was, that I would wish to see become a dictator. Dictators are not for America, and the doctrine that dictators should rule us comes from an evil source.

COURAGE REQUIRED OF PIONEERS

As I contemplate our condition today, and contemplate the condition of the pioneers when they came into these valleys, I can but wonder what they would have thought of our fears, our apprehensions, our complaints. When I think that their first winter was spent here with scarcely enough to carry them through, and with no help nearer than a thousand miles by ox team; when I think of the following spring when they had to eat roots to maintain themselves; when I think of the fear that must have been in their hearts when they saw the locusts come in hordes to destroy their crops; when I think of how we are situated, with an actual sufficiency, if not an abundance, with communications open and free, housed, clothed and possibilities of being fed, it seems that we should take courage, we should hold up our heads, we should return our thanks to our Heavenly Father for all of his goodness and mercy unto us. Think how fortunate the pioneers would have thought themselves to be if they had been placed as are we. We should appreciate the Lord's blessings, because he does not always bless those who fail in their appreciation, and our prayers should be not alone asking for what we want, but expressing gratitude for what we have. And after all, my brethren and sisters, the temporal things of life, food and clothing, and shelter, amount to very little, if we have enough for our actual wants. It is only the great eternal truths that count, and we have those

truths, and we have a knowledge that they are true. We know that by living the truth we shall have eternal life in the world to come.

Peter in his first epistle says:

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

"But the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you."

May the Lord bless us, may he let his Spirit hover over us, may he give us peace and courage and confidence, may he enable us to see the blessings of what we have in order that we may hold them, instead of flying to conditions of which we have no knowledge, may he be with us individually and collectively, may he make of us a beacon in the world to lead all to the true light of the Savior, I humbly pray in the name of Jesus. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My dear brethren and sisters, it is a wonderful responsibility to stand before a great congregation like this. There are perhaps ten thousand people in this building. I trust that I may be strengthened for the present ordeal.

THOSE WHO BRING GLAD TIDINGS

I have enjoyed every moment of the conference. I am in hearty accord with all that has been said and done. I have listened to the singing of this conference with rapt interest. I have been thrilled. Yesterday a solo was rendered, entitled, "How beautiful upon the mountains are the feet of those who bring glad tidings of great joy!" If I might be pardoned, I would like to paraphrase this title somewhat by saying, "How beautiful upon the mountains are the feet of the General Authorities of the Church of Jesus Christ of Latter-day Saints, and the Mission Presidents, and the Authorities and presiding officers of 104 Stakes of Zion, that are represented in this congregation, who bring glad tidings of great joy to the people of the Lord!"

NOTABLE WOMAN DEFINES SUCCESS

Some days ago I read a brief article in the public press that has caused some reflection on my part. This article sets forth to some extent ideas upon the vital question, What is success in life, and what is failure? I think you will agree with me that that is a vital question. Very often the division line between success and failure is very thin, and at other times the division line is very strong.

If you will bear with me for a few moments I shall be glad to read this brief article in your hearing. It concerns the death and burial of a notable woman which occurred in New York City, January 23rd, 1933:

"The metropolis prepared a notable funeral today for Miss Elizabeth Marbury, 76 years old, who considered herself a failure.

"A renowned leader in theatrical, literary, political and civil life, she nevertheless believed that any one of millions of obscure housewives was more successful than she.

"When asked for her ideas about success for women, she would say:

"There is only one real success for women; that is to marry happily and have children and a home. In other words, to bring forth life as God intended a woman should."

"If a woman," she would say, "has not been blessed with such a union as I have in mind, and with motherhood, then it is better for her, if she has talents and qualifications, to go out into the world and find some occupation that will prevent her from becoming narrow, introspective and unhappy."

"Because Miss Marbury had talents and 'went out into the world,' there will be a notable funeral tomorrow. Governor Herbert H. Lehman is expected to head a huge gathering of distinguished people who will go to St. Patrick's Cathedral to pay tribute to the woman who died yesterday of a heart attack.

"Most people would have said that Miss Marbury's was a full life. She was a member of the Democratic National Committee, agent for famous authors, adviser to young talent, war worker and woman leader.

"In a book entitled, 'My Crystal Ball,' she told of her dealings with poets, statesmen, dancers, generals, playwrights, and politicians. She was play agent for Victorian Sardou and George Bernard Shaw. Oscar Wilde sent her 'The Ballad of Reading Gaol' from his prison cell and she sold it here for \$250.00. She produced 'Little Lord Fauntleroy.' She was a war nurse and once she and 'Big Bill' Edwards sold \$10,000,000 worth of Liberty Bonds in ten minutes from the steps of the sub-treasury.

"She crossed the Atlantic seventy times, went bicycling with Nellie Melba in Brittany. She saw Paris in ruins just after the Prussian victory in 1870. She promoted the New York success of Irene and Vernon Castle and she established a highly moral dance hall on Broadway. She got decorated by several governments and founded women's clubs. She fought for Al Smith and against prohibition.

"But, as she would say, 'There is only one real success for women.'"

Brethren and sisters, to my way of thinking, the woman was just about right in the conclusion she reached. Surely the high dignity and honor appertaining to the great blessing of becoming a mother of men is beyond all comparison with the many things which this good woman did.

THE FIRST GREAT COMMANDMENT

Is it to be wondered at that the Lord said in the beginning: "It is not good for man to be alone. I will make a helpmeet for him." So he gave Eve to Adam in marriage in the garden of Eden, and it was then that the great first commandment was given which has come thundering down through the ages—and is equally binding upon all who live under the marriage covenant—namely, "Be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea and the fowl of the air, and over everything that moveth upon the earth."

I am quite sure that the phrase, "Be fruitful," did not then mean, and does not mean now that the family should be limited in number to the husband and the wife and one or two children. No provision was made in the first marriage for divorce. It seemed not to have been under contemplation, for you will remember that Adam said, having

the woman in mind: "She is bone of my bones, and flesh of my flesh, and she shall be called woman because she was taken out of man."

MARRIAGE A CO-PARTNERSHIP

Now, in a very real sense, in marriage woman becomes a part of man, and it was this thought in mind doubtless that led the Lord to say: "What God hath joined together let no man put asunder." The ease with which in many instances the marriage tie is sundered is certainly very deplorable. Marriage in most countries is solemnized in some form; among the Latter-day Saints it is regarded as a solemn sacrament of very great importance. It is learned, by a careful study of the scriptures and the revelations of God, that the husband and the wife, in bringing forth children, actually enter into a co-partnership with God in heaven, for the reason that God in heaven supplies the spirit of the child and the parents upon the earth furnish the body, and the spirit and the body of the child in birth joined together form this great and important co-partnership with God. Is it not wonderful, is it not marvelous, is it not an honor of the very highest dignity, that people upon the earth have the opportunity of entering into this co-partnership? Marriage to the Latter-day Saints means very much more than it does to our friends of the other Christian denominations. They marry for this world only, but the Latter-day Saints marry for this world and the world to come.

Now, it may be said that there are some Latter-day Saints who marry for this world only. What is the answer? It is because of a lack of understanding. They little comprehend the nature and far-reaching influence of marriage for eternity.

LATTER-DAY SAINT MARRIAGES

How lovely it is to contemplate the destiny of a young couple who have contracted a Temple marriage; joined hand-in-hand they face the battle of life fearlessly, courageously. Still hand-in-hand they pass along through the years celebrating at various intervals some very important wedding days—there is, for instance, the wooden wedding, the pottery wedding, the silver wedding, the golden wedding, and the diamond wedding day. Crowned with seventy-five years of happiness mingled with trials that were hard to bear this couple descends into the grave only to rise again on the morning of the resurrection when they will be reunited in the family relationship and will enter into exaltation and glory and go hand in hand throughout eternity.

The nature of the marriage covenant, brethren and sisters, is beautifully and concisely set forth in one paragraph of Section 132 of the Doctrine and Covenants. I will read that paragraph to you. It is the 18th paragraph in that wonderful and marvelous revelation given to Joseph Smith the Prophet:

"And again, verily I say unto you,"—said the Lord—"if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is

not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.

I say unto you Latter-day Saints in boldness and without fear of successful contradiction that any man or woman who contracts a Temple marriage in the Church of Jesus Christ of Latter-day Saints and abides by the conditions and restrictions of this great law will have lived a successful life. That is my testimony.

A TESTIMONY

I know that this is the Church of God. I testify that Jesus was the Christ who was crucified upon Mount Calvary for the sins of the world, and that we today and all future generations and all past generations will be benefited by the mighty sacrifice that he made, and what might to some have seemed to be a failure, yet the crucifixion of the Savior was the stepping-stone to his everlasting success in the kingdom of his Father and our Father.

I testify most solemnly and earnestly that Joseph Smith was a true prophet of God, and one of the mightiest of the latter-day prophets.

May God bless you, brethren and sisters, and bless this great people, the Latter-day Saints, in my prayer in the name of Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "Now let us rejoice in the day of salvation."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I feel grateful to my Heavenly Father for the privilege of attending this remarkable conference. Never in the history of the world was the plan of God so necessary as it is today to solve the horrible conditions the world finds itself in. What the world needs today is more of the Spirit of the living God.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation."

THE LOFTIEST AMBITION

The loftiest ambition of any person is not to receive the plaudits of the world but to be honest, honorable and patriotic in every act of life. A truly religious man cannot help but become a better citizen, no matter in what country he may reside. "In faith, nothing wavering," is and has been a fundamental principle of our Heavenly Father's Church in every dispensation of the world's history.

THE PROPHET'S EDUCATIONAL IDEALS

Joseph Smith was the author of such sayings as these:

"The glory of God is intelligence."

"It is impossible to be saved in ignorance."

"Seek learning even by study and also by faith."

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

The Prophet was true to his principles. He established schools and championed the cause of education. A "Mormon" writer has said: "His educational ideals passed over the threshold of time and strode down the halls of eternity. With a full appreciation of the knowledge that makes men and women capable and skilful in this life, he prized and taught others to prize, above all, the knowledge that maketh wise unto salvation. How to make a living here—how to solve life's everyday problems, was of course important; but how to grapple successfully with the mightier problems of the great hereafter, how to store up treasures in heaven and lay hold upon eternal life, was far more consequential. Education meant to him the leading out of all the latent potential powers of the individual, the training to perfection of every divine attribute in man, as the child of God and as a god himself, in embryo. He stood for the full and complete development of the soul, body and spirit combined—mental, physical, moral, and spiritual education—the education contemplated and inculcated by the Gospel of Jesus Christ."

REASONABLE AND SOUL-SATISFYING

In my intercourse with the world I have had ample opportunity to come in contact with other religious systems and to compare them with my own. If "Mormonism" is my preference over all, it is because it appeals to me as the most reasonable of all, the most soul-satisfying religion that I have encountered anywhere.

MAN LITERALLY A CHILD OF GOD

It teaches that man is literally the child of God, fashioned in His image, endowed with divine attributes, and capable, by education and development, of becoming like unto that glorious Being, in whose image or likeness all men are created.

EARTH TO BE CELESTIALIZED

It teaches that this earth, which is but one of millions like it formed for similar purposes, was made not out of nothing, as some theologians assert, but out of the eternal elements, spirit and matter, and that after it has filled the measure of its creation as a temporary abode, a place of probation for man, it will be converted into a celestial sphere, that the

righteous may inherit it forever. Christ's millennial reign is to sanctify the earth and prepare it for celestial glory.

GOD'S KINGDOM

"Mormonism" teaches that the glorified planets are God's kingdoms, and that to each kingdom a law is given. Whosoever inherits any one of these kingdoms—celestial, terrestrial or telestial—must abide the law pertaining to that kingdom; all heavenly gifts, whether spiritual or temporal, being predicated upon the principle of obedience.

REWARDED ACCORDING TO THEIR WORKS

All men are to be rewarded according to their works, as shown to John the Revelator in his great vision on Patmos. They who inherit celestial glory, the highest heavenly condition, which is comparable to the light of the sun, are they who receive the Gospel in this life; also those who would receive it if the opportunity were offered. They can believe and repent in the spirit world and receive baptism by proxy in temples erected on earth for that purpose. These are the valiant who obey Christ in all things.

The inheritors of terrestrial glory are they who yield a partial, but not a full obedience to the divine commands. They receive not the Gospel here but afterwards receive it, and their glory is likened unto that of the moon. Telestial glory is for those who are cast down to hell, are there purged of their sins, and after paying their debt to Eternal Justice, are released from prison to receive that for which they are fitted and prepared. They are as the twinkling stars, and are servants of the Most High, "but where God and Christ dwell they cannot come, worlds without end."

All men will be saved except the sons of perdition, who have had every opportunity not only for salvation but for exaltation to the highest glory; and then have denied, trampled upon and thrown it all away. These are the only ones who cannot be saved in some degree of glory; and the reason why they are lost is because they have sinned away the power of repentance, upon which all salvation is predicated.

LOYALTY TO COUNTRY

"Mormonism" was made possible, humanly speaking, by the establishment of the government of the United States, whose constitutional guarantee of religious liberty paved the way for the coming forth of this "marvelous work and wonder."

The Latter-day Saints believe that they must be loyal to their country, honoring its laws, upholding its institutions, its constituted authorities, and doing all things that American citizens ought to do. They are taught that the Constitution of the United States was inspired of God and framed by wise men whom the Almighty raised up for this very purpose, and that it "should be maintained for the rights and protection of all flesh," so that every man may act according to the moral agency

which God has given him, that he "may be accountable for his own sins in the day of judgment."

Believing this, they cannot be otherwise than loyal. They do not blame the government of the United States for their past persecutions at the hands of lawless mobs. They realize that such things were not because of the Constitution and the Government, but in spite of them; and they stand ready at all times to honor the laws of this nation and to defend it against foes without or within.

"In faith, nothing wavering," has been a fundamental principle of all God's servants from the beginning of time.

A TEST OF FAITH

An opening incident in the lesson of faith to which I wish to call your attention today is an occurrence of a long time ago, as human history runs. But its lesson comes to this very hour in the crisis we now are facing. The hosts of Israel who had been held in Egyptian bondage had been led from the land of their detention. On their way to the new land they had met discouragements, defeats and victories. In it all, their great leader had pressed them forward to learn, through many miraculous displays of divine power which came to them in the vicissitudes of their journeying in the Arabian deserts, that God lived—the God of their fathers, Abraham, Isaac and Jacob. They were learning, too, that as descendants of those great patriarchs theirs was a chosen race for a great destiny. Among other things, they were to be a blessing to all the families of the earth.

As a starting point in their destiny from this time, they were to begin a national existence in "the promised land"—the land which the "Lord thy God giveth thee." Of those who had been led out of Egypt forty years earlier, only two remained alive, Joshua and Caleb. All the others had found graves in the desert. Yet Israel had become a "great and a mighty people." The children who had been born in the wilderness were reared in their varying ages under the leadership of the mighty Prophet Moses. The adult body of those children included a considerable force of able-bodied fighting men. But now their great leader, who had brought them to the crisis of actual entrance upon the promised land, had passed from their midst. It was a test of their faith in God, individually as well as collectively. The leadership had been taken over by Joshua, whose confidence in the mission of their departed prophet was unshaken. Testing them in their faith, as a body and as individual members thereof, came the incident to which I have made reference.

A VITAL AND FUNDAMENTAL COMMAND

It was then and there that the Lord gave to Joshua this vital and fundamental command, as vital and fundamental to those in Israel today who hold the Priesthood as it was to the leader Joshua on the borders of the promised land nearly thirty-four centuries ago:

"Only be thou strong, and very courageous; * * * for then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua 1:7, 8)

Israel moved forward to success. The basic foundation of acceptance and of conformity with the admonition thus given was faith in God.

A REDEEMER PROMISED

Only a few years earlier it had been declared (Numbers 24:17): "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

The great Prophet Isaiah later explained (Isaiah 59:20): "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

This was to Israel the promised and hoped for Christ, who so firmly declared this basic principle of faith in the living God (John 14:1): "Let not your heart be troubled; ye believe in God, believe also in me."

PRINCIPLE OF FAITH STRESSED BY CHRIST

Through all his ministry, Jesus stressed this principle of faith. When the afflicted woman had but "touched the hem of his garment" in her desire to be healed, he said (Matt. 9:22): "Daughter, be of good comfort; thy faith hath made thee whole." And to his disciples he said for occasions when they came to the necessity of performing some important work (Matt. 17:20): "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove."

In the observance and exercise of the principle of faith, nothing that was proper to be accomplished would be impossible to them. This same teaching of the great importance of faith goes all through the record in the New Testament.

ON THE WESTERN CONTINENT

Not only in the Old World was the active exercise of faith in God impressed upon the people. Here on the western continent, among dwellers on this land before the opening of the Christian era, there comes in the sacred record these words of impressive testimony (2 Nephi 25:26-29):

"We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins, * * *

"And now behold, I say unto you that the right way is to believe in Christ and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him, with all your might, mind and strength, and your whole soul; and if ye do this ye shall in no wise be cast out."

In the further record of Christ's visit to people on this continent after his resurrection, there is abundant illustration of the surpassing power of faith in God, as this was exercised in accord with the Gospel

of Jesus Christ. This is a faith shown by our works that are in harmony with the laws of God as these are set forth in his revealed word. It is a living, effective, courageous faith. It is a whole-hearted recognition of the great truth declared by the Apostle John in his gospel as recorded in the New Testament (John 3:16, 17):

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

IN THIS DISPENSATION

In this later age, when the "falling away" of the early Christian Church foretold by the Apostle Paul (2 Thessalonians 2:3) had reached a culmination to the approaching "hour of God's judgment" (Rev. 14:7), the young man Joseph Smith, then under fifteen years of age, was impressed by the Spirit of the Lord to call upon God for guidance under the disturbing circumstances of his day. His reading of the Bible included the general epistle of the Apostle James. It advised him to "ask of God" (James 1:5). He considered carefully the admonition in the sixth verse of the first chapter, "Let him ask in faith, nothing wavering;" and in the seventh verse that the man who wavered in his faith would not receive the desired blessing. Joseph asked in unwavering faith and received the great revelation from God so necessary for this dispensation. Divine authority was restored to earth, and the Church of Jesus Christ again came into existence, with all its gifts and powers. That organization is the Church of Jesus Christ of Latter-day Saints in which we claim membership.

"IN FAITH, NOTHING WAVERING"

Now, I ask for myself, as I ask for the Saints, are we ready to seek the Lord, each and every one of us, "in faith, nothing wavering?" Our faith, to be unwavering, also must be shown by our actions as well as by our words. Our human opinions and ambitions must not be our chief desire. We need to be wholly willing, when we ask the Lord in faith for wisdom, to receive direct that which the Lord is willing to give. This may be a difficult thing to do; but doing it is the living, unwavering faith recognized in the Gospel of Christ as bringing results. Then, when we do that, we are in a frame of mind to profit by the instruction and promise which I have quoted:

"Only be thou strong, and very courageous; *** for then thou shalt make thy way prosperous, and then thou shalt have good success."

May we all, by our unwavering faith in the present purposes of God, be strong and very courageous in meeting the present crisis, that we may have good success in being in strict accord with God's great purposes for us, individually as well as collectively, is my prayer, in Jesus' name.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

"Great and marvelous are thy ways and thy works, O Lord, our God!"

This expresses my feelings as I have sat through the various sessions of this conference, and listened to the words of the various speakers, and felt the impress of the Spirit of the Lord which has been with us; and as I sat with you this morning and listened to the beautiful musical rendition by the tabernacle choir, with the accompanying music, which was broadcast throughout these United States and possibly beyond its borders into other nations of the earth, and the islands of the sea, which is quite possible by the means which have been employed by men in this day and time.

FOR THE ACCOMPLISHMENT OF GOD'S WORK

One may say: Why, these are but the inventions of man. Yes, they are the inventions of man, inspired of God for his honor and glory and the accomplishment of his work in the earth. The Savior, as recorded in the twenty-fourth chapter of Matthew, spoke of the time of his second coming, and said he:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

That was to immediately precede the great and dreadful day of the Lord, the ushering in of a millennial reign of peace.

For more than a hundred years the Latter-day Saints, on whom rests this responsibility, have been engaged in the preaching of the Gospel with more or less of success. We are here, as a congregation of Latter-day Saints, as the result of the preaching of this Gospel in the nations of the earth. We are here located in the valleys of the mountains, having gathered from the nations of the earth through the preaching of the Gospel.

The Lord without a doubt has inspired those men of inventive genius, who have brought forth the radio and this broadcasting, for his own purpose, and I think I can see how that in a very short time this Gospel of the kingdom may reach into every nation, to every kindred, tongue and people, in all parts of the world. We are already using this system of preaching the Gospel in a number of the mission fields, and from Salt Lake City. Marvelous indeed are the works of God. No man can fully comprehend them.

WORK NOT RETARDED

As remarks were made with reference to our brethren of the General Authorities who have recently departed this life, my mind has run back over the history of the Church since the days of the Prophet Joseph and the Patriarch Hyrum, who gave their lives for the Gospel's

sake. When the Prophet and the Patriarch were martyred there was a feeling among a great many people that their death would end this work, commonly known as Mormonism. But the blood of the prophets has proven to be the seed of the Church, and there was no retarding of the work, but it broadened out and extended, under the leadership of President Brigham Young, the legal successor to the Prophet Joseph, and those associated with him, and they passed on. And still the work persisted, with no evidence of its being retarded in the least. And so from one presidency to another, six of them having passed away, and the work goes on and gets stronger and stronger, greater in numbers, better and more thoroughly organized, and with greater accomplishments.

Now, these good brethren of ours whom we have dearly loved, with whom we have associated so closely and have known so well for their virtues and their worth, have passed on. They belong to another world and have another life of activity to live. While they lived here such a thing as rest and recreation were scarcely known to these two men, indefatigable laborers for the cause of truth, for the cause of the Master, in studying, in preaching the Gospel, and in writing books, they scarcely had any peers in this Church. We will miss them of course, but will the work be retarded? Not at all.

THE WORK OF GOD

And why this condition of stability and uninterrupted progress from the inception of the work down to the present time? Because of the greatness, the bigness and the magnitude of this work, being God's work, and his arm and hand are over it. He is at the helm and giving direction. Men haven't made this great work that we are engaged in, "Mormonism," so-called. But this work has made men of renown, noblemen such as these our brethren who have recently passed beyond. That is the glory of this work, the greatness of it, the bigness of it. Nothing like it in all the world! It is the biggest thing known to man.

The Latter-day Saints have no serious objection to the use of the word "Mormonism," notwithstanding the name was given to us by those who are not of us, who never intended it for a compliment. We understand that the word "Mormon" in itself means "more good," and the word "Mormonism" is comprehensive, in that it stands for the Church and kingdom of God upon the earth, and the Gospel of Jesus Christ, which in very deed is the power of God unto salvation.

More minutely described we might say it is the plan of the Gods for the existence of this world, this earth on which we live; and for man's existence upon the earth; for man's fall, for that was considered in the plan in the beginning, and for the fall of the earth; for the redemption of man and the redemption of the earth; for the glorifying of the earth, for it is to be renewed and receive its paradisaical glory; and for the eternal life and exaltation of man.

FOR THE SALVATION OF MAN

As the Lord talked to his servant Moses he made plain to him his plans and purposes concerning his creations, and told him that they were for the accomplishment of man's salvation.

"Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

The Gospel was instituted for this purpose. The Prophet Joseph tells us that we were all present in the council of heaven; that we sat in council with the Gods; that we saw the plan of salvation made, and the Savior chosen and appointed, and we sanctioned it. We must have had a long period of life and experience in the spirit world to have been able to sit in council with the Gods upon such momentous questions. We must have understood the plans and purposes of the Lord, and we must have subscribed to them. Every man that has been born in the flesh came with a definite understanding that he was to work out his salvation according to the plan of the Gospel, that he might attain the blessings of eternal life and exaltation. It involves the acceptance of certain principles, the receiving of certain ordinances, the obeying of the laws of God, the keeping of his commandments, the making of sacrifice, the rendering of service, the denying ourselves of that which is evil, the acceptance of that which is good.

OUR RESPONSIBILITY

Our remembrance of the past was taken away, and in the language of the scripture, we must live while here in the flesh by faith and not by sight. But we have had the word and will of God revealed to us, through his prophets whom he has raised up, so that we are not in the dark. As we have investigated and have received the Gospel, we have received a testimony of its truth, and with it a responsibility for the carrying on of this work looking to the saving of the souls of men. It involves the preaching of this Gospel in all the world. It involves the building of temples and the redeeming of the dead. It involves the organizing, as we are organized, as a great Church, for the proper teaching and training of our children, for the finishing, we might say, of the conversion of those who have been gathered in from the world.

Even in the world where we have these organizations they are to prepare men and women in the faith and integrity and ability to engage in this work. Every man and every woman that comes into the Church, every convert, is expected of the Lord to be a missionary for him, whether he be called to labor at home or abroad, or having no calling whatever specially given unto him.

The word of the Lord is to the effect that he that is warned is to warn his neighbor. Every young man in this Church ought to have an ambition to go upon a mission, realizing that all that he has and enjoys of the Gospel and hope of eternal life is the result of the preaching of this Gospel; that if we have not ourselves heard it in the world for the

first time, and been converted, our parents or our grandparents or our great-grandparents have, and we are partaking of the fruits of their sacrifices and their labors. We should have a desire to pay the debt of gratitude we feel for the Gospel, by imparting the knowledge we have of it to those who are in spiritual darkness.

A SECOND OBLIGATION

One important obligation resting upon us as a Church is to get missionaries, and another important obligation is that of looking after them when they return. There are men who have left remunerative positions of labor to go upon missions, and when they have returned they have walked the streets of Salt Lake City, and have gone from city to city seeking in vain for employment, and some of them having families to maintain. That is a very regrettable condition and discouraging to others who contemplate going upon missions.

I think it is serious when a High Priests' quorum can not help a returning High Priest, or a quorum of Seventies will allow one of their members returning from a mission to go months and years without desired and deserved employment. They ought to have that spirit of brotherhood and helpfulness that they would either furnish employment for him or help him to find employment.

MEETING THE EMERGENCY

The shortage of missionaries creates an emergency in the mission field today. One way of meeting this emergency is that of utilizing more fully the labors of the brethren and sisters who are residents in the missions, in the preaching of the Gospel. A local man may accompany an elder from Zion, and make a full team of two in tracting or doing any other kind of missionary work. If that were carried out as it might be, it would double our corps of missionaries, and it would build up the Saints who might be thus engaged.

Another thing: Many of our missionaries in the field spend too much of their time in visiting the Saints, in settling difficulties among them, and encouraging those who are indifferent in the faith, all of which is necessary, but it should be done as far as possible by local men and women, that the regular missionaries may be at liberty to find new friends and preach the Gospel to them.

Branches should be organized with teachers as they are in the wards and branches in Zion, with local men and women who go into the homes of the Saints regularly and make an effort at keeping peace, settling difficulties, answering troublesome questions, etc.

There is some opportunity for improvement, and I think the exigencies of the case demand an extra effort along these lines by those who have the work in charge.

WORK FOR THE DEAD

Then there is the work for the dead. That is one of the things that is required of us—service for God and our fellow-men. There is

no better way of serving God and our fellow men than that of working for the redemption of our dead in genealogical research and in temple work. They go hand in hand. The temple work for the dead can not be accomplished without first obtaining the information such as is necessary to identify them upon the records of the Church and in the temples. This work is growing and increasing, which is very gratifying.

There are a great many people who are out of work and who are wasting their time, who could go to the temple and be laying up for themselves treasures in heaven, treasures that would not slip away from them, and at the same time be saving the souls of men and women.

There are people who are living far distant from the temples and can not very well get to the temples. You would do well to spend a little of your money in genealogical research from a distance, by writing the Genealogical Society of Utah, giving them a few items of information pertaining to your ancestors, and see what they can do for you in the way of genealogical research. Then, if you can not go to the temple, perhaps there are some in the community in which you live who are in need of employment, who could go to the temple. Give them some relief by employing them to represent you and at the same time you will be spending your money in the redemption of the dead.

A GOSPEL OF SERVICE

This Gospel is a Gospel of work, of service to God and our fellowmen, from beginning to end. It is not sufficient that we be simply good, or that we ourselves embrace the principles and ordinances of the Gospel, but we are to teach them to others and administer the ordinances thereof to those who are prepared to receive them, all things being done in proper order.

May the Lord bless the Latter-day Saints, that we may be able to understand our responsibilities, and be able to discharge them in a way that will be satisfactory to the Lord, who knows what we are doing and what we are not doing, and in a way that when we have finished this life we will not meet with disappointment; that when we go on the other side and meet our dead we will not be reproached for having neglected them. May the Lord help us to this end, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President Castle H. Murphy of the Hawaiian Mission has been in the hospital for a week and has been confined to his home another week. He has cabled us that he is now able to continue with his work and sends greetings and *aloha* to the Authorities and the Saints.

I am sorry that the good people who are listening to these services over the radio will be deprived of the privilege of hearing the last song by the choir, as I understand that the radio broadcasting company will shut us off the air promptly at four o'clock. I am going to rob the choir

of the privilege of being heard over the radio when they sing the closing number. They had an hour this morning and were heard all over the United States, so I am going to take the five minutes that belong to them.

I am very grateful that there have been five minutes left for me. I do not remember that this has happened before.

BLESSES LATTER-DAY SAINTS

I feel in my heart of hearts to bless the Latter-day Saints. I feel grateful to the Lord beyond all the power and ability he has given me to express my feelings for the devotion and faith and integrity of the Latter-day Saints. I feel grateful to them for their prayers in my behalf a year ago when I was in the hospital.

CONFERENCES ESTABLISHED BY GOD

I really felt when this conference opened that we could not possibly have a conference that would equal the one we had six months ago. Perhaps I enjoyed it so much at that time because I had been absent from the previous conference, but I feel in my heart that we have been blessed as abundantly during the three days of this conference as we were six months ago. God established these conferences. Nothing but the Spirit of the living God could bring together such a congregation as we had here this morning, and as we have here this afternoon.

The General Conferences of the Latter-day Saints are one of the great outstanding testimonies to me of the divinity of the work in which we are engaged. I have now attended these conferences as one of the General Authorities of the Church for fifty years, lacking only the ones that I missed when I was in Japan and in Europe and when I was ill a year ago. I have heard the expression after each and every conference, "The best we have ever had."

BECAUSE OF APPETITE FOR SUCH THINGS

The main reason why each conference seems to be the best is that we have an appetite for such things. On one occasion after I had been shoveling snow for many hours, being on a delayed train at the time, dry bread tasted very sweet. It almost makes my mouth water today as I think of Zebulon Jacobs, in a snow blockade between here and Ogden, inviting me into his car and taking a piece of iron and breaking an old piece of bread and dividing it with me. Hunger makes food very delicious. Hunger for the Gospel of Jesus Christ makes us enjoy these conferences.

We have had a time of rejoicing. I have been grateful beyond expression for all that has been said in this conference, for the spirit of the brethren and the inspiration to them. I am grateful to the Lord for the freedom of utterance that I had in my opening address.

INVOKES BLESSINGS

May God bless the Latter-day Saints at home and abroad, and so far as the power is given to me to call down the blessings of the Lord,

I bless you one and all, not only those who are here, but those who are in any part of the world who are serving God and laboring for his cause. I pray from the bottom of my heart that God will bless the President of the United States, his Cabinet, and the officers of our States and Counties. I pray that there may be such loyalty in the hearts of all citizens of our country that they will not try to impose upon the government. Men offered their lives for this country during the World War, and I think it is a shame that any man who is in such a favorable financial condition as the one referred to by President Clark would draw support from the government of the United States.

God's blessings upon you, I ask in the name of Jesus Christ. Amen.

The Choir sang, as a closing number, "Jehovah," (Schubert) solo part by Sister Margaret Stewart Hewlett.

Elder Albert H. Belliston, President of the Juab Stake, pronounced the benediction.

Conference adjourned for six months.

Professor Anthony C. Lund, assisted by Albert J. Southwick, conducted the singing at the Conference meetings. Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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By B. H. ROBERTS

This new work is a ringing challenge to Christendom and a frank indictment of the multifarious creeds that are an outgrowth of the disintegrated Apostolic Church. It shows most conclusively and brilliantly that all the churches had departed from the true pattern of Christ and lost the authority completely, long before the New Dispensation was ushered in through the instrumentality of Joseph Smith.

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